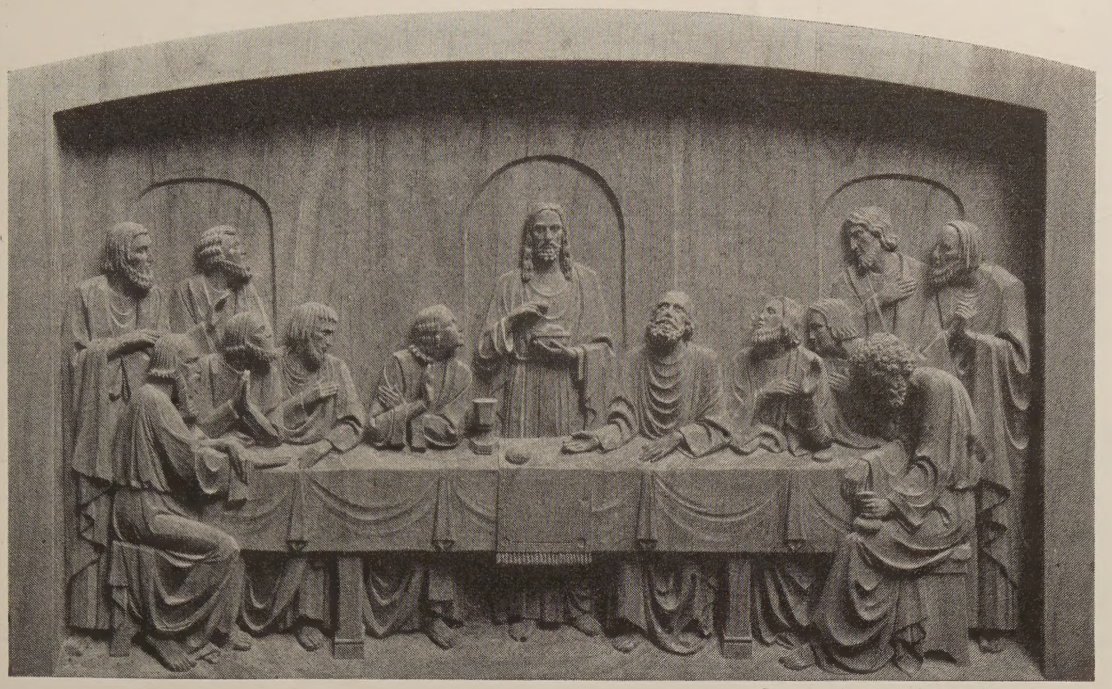

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Hugh S. Magill, *General Secretary*

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Easter Sunrise Service *Mount Rubidoux, Riverside, California.*

"If I Be Lifted Up"

GRACE NOLL CROWELL

New cults are born, false Christs arise,
Strange creeds are loosed upon the air.
Yet every Easter, throngs will climb
The hillsides everywhere

To reach their radiant crests at dawn—
Their faith as steadfast as the light,
Their hope as certain as the sun
That rises out of night—

Because One spoke a deathless truth
Before He climbed His Calvary,
"For I, if I be lifted up,
Will draw all men to me."

The centuries have come and gone
Yet scorn and doubt have not sufficed
To stay the lengthening lines that climb
The hills to find the Christ.

EDITORIAL

Public Schools of Tomorrow

IN A recent issue of the *Journal of Education*, Mr. Frank L. L. Eversull, who has served for many years as a public school principal, presents to public education leaders a thought-provoking article on the program of public education for the new social order of tomorrow. The article is one which should be given serious consideration also by those engaged in the task of Christian education.

The author states with assurance: "It is time to teach the dignity of the human soul, the sanctity of the human body, and the divinity of human brotherhood. World peace and understanding are not idle dreams of the maudlin sentimentalist. They stand for the consummation of the Golden Rule in human endeavor . . . It is time that the prophetic insight of educators should conspire to banish the sinister forces of social deterioration and envision the new social order. It is equally patent that the schools should train for a new economic order."

Mr. Eversull points out ways in which the very educational program of our schools has fostered the motives of greed and selfishness which are responsible for our present social disintegration. Too frequently the value of a day in school has been presented to children and young people in terms of dollars and cents, the need for higher education has been placed upon a monetary basis, and vocations have been taught in terms of financial income. All too obviously, the major objective of our public schools has been that of preparing people for making a living.

But, says this author, "The better tomorrow demands that the schools be concerned with the moral issue of making a life. The new school should be concerned with the development of social attitudes and ideals rather than storing the mind with information. In such a scheme it is evident that character is the goal of all education and not merely a desirable by-product."

Such a fundamental change in philosophy and objective will, if incorporated into public education, necessitate many changes in our present school program. There will need to be an increased emphasis upon "thinking" and less upon "information." There will need to be training for the use of leisure time so that, in lengthened hours for rest and refreshment, life can be enlarged. And there will need to be emphasis upon the philosophy of human conduct and the science of human development. In other words, in the new social order the human being and not greed and selfishness must be the center. It can readily be seen that many of the present practices of the public school system could not fit into such a scheme. Some courses must be added to and some subtracted from the present curriculum. The grading system must be studied and reorganized. Overlapping must be eliminated. And tradition must be subordinated to the good of the child and of society.

Such analytical and far-reaching statements from a public school leader should give Christian educators encouragement because of the possibility of help in striving toward a goal which has always been at the center of the Christian program, and also cause for serious thought regarding the extent to which public education can be successful in building into the lives of individuals those high ideals which make for noble living without the spiritual dynamic of religion.

What Can Youth Do?

IT IS agreed by all that modern young people must do something about our changing social order. If they do not, that order will certainly keep on doing things, and worse things, about them. In fact, a united youth movement is now being developed under some such covering ideal as "Christian Youth Building a New World." Our readers will hear more about that movement later. For the present, we want to raise a preliminary question: What can youth do about our disturbing world and social situations?

For an answer we turn to what some young people themselves say about it. In a recent issue of *The Canadian Student*, the leaders of the Canadian Student Movement raise this same question. They find five ways in which to answer it.

First, they say, young people can "help to rescue Christianity from some of the false and queer notions so common among us. Youth, too often, sees Christianity as opposed to modern ideas, as concerned primarily with the next world, and as being a refuge for weaklings. Yet Christianity conforms to none of these patterns. But unless modern youth can see it as fulfilling their own highest ideals and aspirations, few will rally to its banner."

Second, they add, Christian young people "can give themselves to the cause of truth and justice within their own society and in their institutions." Christianity alone provides the faith and dynamic for purging our corporate life of its evils.

Third, they can clarify the issues. These issues are not primarily between political, economic, or social systems, important though these are. The real conflict of today is within the inner nature of man, where primitive passions threaten to engulf all the finer qualities.

Fourth, young people can turn the searchlight inwards upon themselves to discover how free they are, or are not, of those faults and weaknesses they deplore in others and in society. This is a severe but needed test.

Fifth, if good is ultimately to triumph over evil, then upon young people rests a heavy responsibility for bringing these things to pass. "The final triumph of the good is not inevitable." Much depends upon how those who have seen a vision of God and of a new world give themselves to the realization of that vision.

To all who are concerned with the place of youth in building a new world, these words from devoted and thoughtful young people themselves will be both a warning and a summons.

The Stars—or the Mud?

ON A coast-wise steamer last summer a religious leader fell into conversation with a young woman. They mentioned casually the number of books on Yoga appearing in neighboring book stores. They recalled that "Yoga" is a name given to the method used by the mystics of India in piercing through the surface of life to its Reality beneath. At this point the young woman said, with great concern, that if we could combine a deep mysticism "with realistic living in the world of concrete facts," our deepest problems would be solved. The Christian leader, pondering on this profound remark, suggested that perhaps Christianity met this very need. At once he got this answer:

"Yes, but what good can that do us? Christianity has been a dead issue since the Renaissance. It was then that the world-scheme of the Middle Ages broke, and since that time Christianity has been driven further and further from the center of life by science, by economics, and by politics, until now it is merely a quiet refuge for those peaceful souls who are willing to retreat from life into a comfortable little world of illusion."

This young woman put an unerring finger upon one deep need in all genuine religion—the fusing of the mystical and the practical. The religion that meets such a need becomes a great religion. The man or woman who does that becomes a unique religious person. While we may not agree with all that this strenuous critic said about Christianity, we know that there is a great deal of truth in what she said. Her broadside does not apply to all Christians, but to many and to much of our Christian practice it does.

Some men look so intently at the stars that they stumble into the mud puddles at their feet. Others guard themselves so carefully from the mud that they never know there are any stars and suppose that mud puddles comprise the universe. Others, a few, too few, know that in the mud is the stuff of which the stars are made and that thus the two are one. These are the true mystics, the devoted lovers of stars, and distant movements, and the final destiny of all things. These also are the truly practical men of affairs, doing the daily round with skill and passion. For the true mystic is always a man of practical insight and everyday skills. And the true man of affairs is such because within him are sustaining powers that come through much pondering on distance, and destiny, and God.

To blend these two is the mission of Christianity to the soul and of the Christian educator to a growing person. To re-think all that we do in the light of this single and two-edged purpose is the high obligation of every Christian in these urgent and difficult times. Thus can we meet the charge that Christianity is "a retreat from life," and prove that it can be today, as in its high moments of history, a way of mastering "the center of life."

"Rugged Institutionalism"

THE total American scene during the past year forms a significant background upon which to view the total program of Christian education. The American people seem to be moving toward a more intelligently planned social order. The era characterized by that phrase "rugged individualism" is passing. A new day is dawning in which social motives, based upon concern for human values and devotion to the common good, promise to subordinate the old individualistic motive of unregulated self-interest.

The program of the church is primarily concerned with human motives. Christian education is challenged to develop, in a whole generation, those motives upon which the success of the current social revolution depends. Never before have Christian forces faced a greater opportunity.

Can religious institutions furnish the example and the motive power to undergird the new and better planned social order without developing a better planned order within themselves? The policies underlying much of our present work are due for a reconsideration. Interdenominational as well as denominational agencies are involved. Christian institutions and leaders may find it necessary to place upon themselves voluntary constraints and sacrificial adjustments in order to articulate their efforts more effectively in the total Kingdom enterprise. In so far as "rugged individualism" in economic life has had its counterpart in "rugged institutionalism" in ecclesiastical life, the disturbing implications of the new must be considered by those responsible. "Are ye able?" is the old yet new query of our Master.

I Believe in the Home

An Article from the Creed of a Christian Educator

I believe in the Home.

I looked into the Past, and saw the crude beginnings of the Home.

I saw it being nurtured in struggle, surviving through social change, maintaining its inner spirit and its essential ministry to mankind even through transformations in its outward forms.

I looked into the world about me and saw the Home stricken hard by changing standards, threatened by the collapse of its economic system, and fighting for its life against machines and false cultures.

But still I found it going on its way, changed and yet unchanging.

It remains the one complete and effective democracy.

It provides security for tossed and confused spirits.

It affords, in its own life, practice in putting ideals into action.

It takes the strange mixture of experiences that an aimless society tosses into every growing life, and gives them meaning, weeds out their dross, and centers them around some single purpose set attractively in the soul.

When this purpose becomes Christian, the home becomes Christian and through it society itself becomes more and more fashioned into the Kingdom of our God and of His Christ.

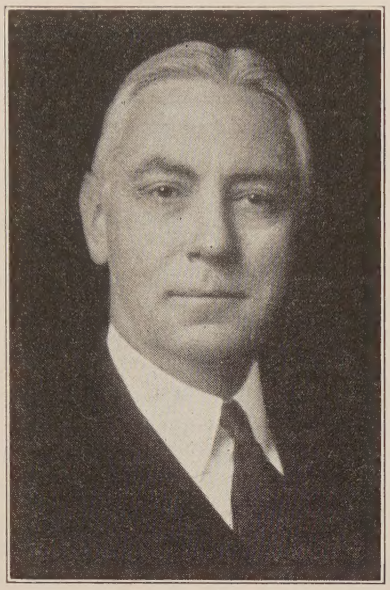
I believe in the Home.

Quadrennial Convention

of the

International Council of Religious Education

CHRISTIAN education for such an age as this was the keynote of the Quadrennial Convention of the International Council held in Chicago in connection with the annual meetings of the Council. Although economic conditions made it necessary to shorten the length of the Convention, those who attended agreed that there was no limitation in the quality of the program and that the subjects discussed were timely and were ably presented. While it was almost entirely a delegated body, more than five hundred persons were in attendance. A complete report, including the addresses, will be printed in the Yearbook of the International Council, therefore only a brief summary can be given in the *Journal*.



RUSSELL COLGATE,
Re-elected President of the Convention for the third quadrennium

The Convention opened on Wednesday afternoon, February 14, with Mr. Russell Colgate, President of the Convention, presiding. A fellowship song service was followed by a brief devotional period which was led by Dr. Robert M. Hopkins.

In the President's greetings, Mr. Colgate gave a brief résumé of the work of the International Council during the past quadrennium, pointed out some of the most outstanding achievements, and stated, "We should honestly recognize our failures, re-emphasize our objectives, and initiate such new procedures as may be necessary to fulfill more adequately our task in the world in which we live." He called attention to the increase in cooperation between denominational groups during recent years and showed the need for still greater coordination, particularly in the work of interdenominational agencies. He did not advocate the merging of national organizations but stated that over-lapping, competition, and organizational self-seeking must be eliminated in a united approach to the problems of the Kingdom.

At the business session, the following officers were elected for the next four years:

President	Russell Colgate
First Vice-President	John R. Sampey
Second Vice-President	William F. Quillian
Third Vice-President	R. A. Hiltz
Recording Secretary	Hugh S. Magill
Treasurer	J. L. Kraft

Following the business meeting, Dr. Hugh S. Magill stated the need for careful consideration of some of the social problems which are confronting Christian educators today and then gave a brief forecast of the Convention program which had been planned to give opportunity for consideration of these problems.

On Wednesday evening, three hundred twenty-five persons attended a banquet in honor of Mr. Colgate and in recognition of the place of Christian laymen in the program of Christian education. Dr. Harold McAfee Robinson was toastmaster and greetings were brought from ten groups and agencies working through the International Council. The address of the evening was made by Dr. P. R. Hayward on the theme, "Christian Education—Yesterday and Tomorrow."

Dr. Hayward based his presentation upon the principle that just as a growing child demands new and enlarged garments, so a "growing society disrupts the old order, and a growing movement must adjust itself to the new day that its own growth and the changing world have forced upon it." Believing that the growth and change which have been the source of optimism and rejoicing in the Christian education movement "make necessary a time of change, of re-thinking, and readjustment," he discussed four points at which he believes the most insistent needs in the field of Christian education may be found today. These were expressed in four searching questions: 1. Does Christian education bear adequate fruit in personal and social character? 2. Is the scope of our movement adequately defined? 3. Does our movement have an adequate message? 4. Does our movement touch the motives of people?

Dr. John R. Sampey, of Louisville, Kentucky, led the opening devotional service Thursday morning and then there followed a consideration of three phases of present social conditions: new educational agencies; the educational and spiritual significance of the present crisis; and contributions to ways out of the depression.

Dr. W. W. Charters, of Ohio State University, discussed the effectiveness of two of our newest educational agencies —motion pictures and radio. He pointed out that the tempo of the evolution of motion pictures and radio has been extremely rapid and that perhaps no other means of communication has been developed to such an extent in any previous period of thirty years. From his recent work as chairman of the Payne Fund Studies of motion pictures and from participation in certain investigations of the radio, Dr. Charters presented some startling and revealing facts concerning the powerful influence of these two agencies upon children and young people. He also stated that the control of these agencies has been almost entirely commercial, a situation which must be remedied if the movies and the radio are to become constructive educational factors. He suggested that at least a certain degree of control could be secured: first, through the establishment of children's departments by producers for the development of children's pictures and radio programs; and second, through the development of a discriminating public. Finally, Dr. Charters emphasized the need for training movie and radio agencies in the ideals of service, a

(Continued on page 38)

Pacific School of

The Cross and Social Reconstruction

By William H. Boddy*

THE impotence of society is in our day revealed in naked reality. War is hated by the peoples of the world as it has never been hated in human history, and yet all nations are feverishly preparing for war. Upon an earth teeming with bounties men are hungry and cold, not in spite of that fact, but *because* of it. In a world of scarcity with all its attendant human anguish we can manage fairly well, but in a world of abundance we are bewildered and afraid. Loathing war but clinging to it, starving because of plenty, mastered by the machines he has made, man stands confronted and confused by his own helplessness. And the trouble is not primarily with his social technics. It is not that some gears in the organizational mechanism have slipped. It is not a formula that has failed. It is man that has failed. It is in the realm of motives that we must seek the fundamental weakness. Of course, methods and motives react upon one another. Neither can be ignored. But the overwhelming and world-wide catastrophe of our day is the revelation of a purpose too small and an ideal too mundane to nourish and direct associated life. In far-gone days one who "knew what was in man" said, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." It was as though he had said, "Make your purpose deep enough and divine enough, and in its onward surge the purpose will find its own channels." Even the best methods cannot be right until ideals are right.

The confusion and defeat which we behold are the confirmation of Jesus' words. We have proved them negatively. We have given to the "added things" the central place in thought and aspiration. We have made science serve them, and we have demanded that religion should be their hand-maid. And now we dwell in a parched and dreary desert because our shallow fountains have failed.

Above all hopeful plans for building a kinder, juster society, there must be set a new goal for human aspiration; a new end for social striving. Money and power, selfish security and an upholstered physical life—these have proved their pathetic inadequacy as aims, both for the soul and for society. Nothing less than a new moral pattern upon which to mold life can save the values wrung from the hands of the slow-moving centuries and bring that human understanding and peace which must be the fruit of the unborn years. We have failed in motives. A great teacher tells of a college lad who came to his professor of mathematics, for whom he had great respect, to talk over the larger meanings of life. The instructor had himself no definite faith but, realizing that he ought to say something to encourage the moral earnestness of his student, he concluded the interview by saying, "Well, my boy, just play the game the best you can." "Ah," said the inquirer, "but that's just the trouble. How can I play the game when I don't know where the goal posts are?" How, indeed? These higher ends of human aspiration—what are they?

If we are to make a just, humane, and Christian society, a passion to create values must replace the passion to acquire things. Just so long as the dominant desire of men lies in the possession of material resources, we shall have brutalized souls and a careless and cruel society. There is no way in which competition for money and land and power and stocks and bonds may be humanized. However we may veneer the struggle with the amenities of civilization, now and then some upheaval will tear the trappings off and the savagery will be revealed. But when men vie with each other in the creation of spiritual values, they enrich each other. The more of kindness and justice I reveal, the more I bless the life of my brother; the more beauty he creates and the more love he liberates, the fuller he has made my life. To make men creators of beauty, seekers after truth, and revealers of goodness—this, and nothing less, was the undertaking of Jesus. He sought to change men over the whole range of life from *acquisitive* to *contributive* beings. "Aye," says some one, "but this means a change in human nature." Of course it does. But human nature can change, and it does change whenever it acquires a new pattern of life.

Will anyone say that human nature is not changing in the youth of the communist party, who voluntarily give up sexual irregularities, drinking liquor, smoking, and even profanity for the sake of "the cause"? Has not something happened to human nature when forty thousand young people on the fields outside of Moscow follow their cheer leaders, crying with passionate earnestness, "We are re-making the world"? If men can thus be changed and if they will bring such fine discipline into life controlled only by an ideal of human betterment, which they say is self-originated, how much more should the human spirit be transformed and inspired by an ideal which seeks an eternal good, the source of which we believe is in the heart of God. If they can do it for a "corruptible crown," how

Where Cross the Crowded Ways

WHERE cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the City of our God.

—Frank Mason North.

*Minister, Westminster Presbyterian Church, Minneapolis, Minnesota.

much more should we be able to do it for an "incorruptible crown."

It is just this fundamental change from acquisition to contribution that Jesus calls "the cross." It is the renunciation of self. "If any man will come after me, let him take his cross and follow me." That means losing self in a quest, reckless and divine. It is saying an everlasting "no" to the being within who cries for indulgence and security and would have the world made to serve him. Every sin of mankind is a form of selfishness. Back of all the militant march of evil is a rampant and absorbent ego. All things wither under its touch. It dwarfs the ethical passion of religion until it dwindles into respectability touched with emotion; it reduces democracy to fierce individualism; it turns love to lust and makes marriage a thing of barter; in the name of "profits" it profanes the temple of a child's soul and mints into money the "sweet human flesh of men and women." Of this self Jesus says: "renounce it; crucify it"—there is no other way. Surely we in our generation see sufficient proof of the fact that "enlightened selfishness" is no substitute for personal Calvaries.

When the dominant desire of our souls has become the creation of values rather than the possession of things, there is a standard of measurement which we must constantly apply to all actions, all plans, all institutions. It is: "What does this do to human personalities? Does it release and enrich them? Does it dwarf and thwart them? Does this system assume the exploitation of one human soul?" So far as we can see, the divine purpose is the creation of spiritualized personalities dwelling together in a kingdom of kindness. Whatever furthers the higher endowment of human souls is right. The universe is back of it. Whatever starves and hurts souls is wrong, and the curse of God is on it. All our social institutions, our economic systems, are to be created for the one purpose of giving life to man and giving it more abundantly. When a religious system or an industrial order or an economic technic fails in that, from the Christian standpoint, it is a fruitless fruit tree and ought to be dug up for it cumbers the ground. For by every method of his teaching and all the love of his flaming heart, Jesus sought to teach the infinite worth of human souls. He said, "I am come to seek and to save that which was lost." Surely that means he came for the fuller enrichment of human spirits. And in these confused but plastic and fluid times, ours is the responsibility to reconstruct a society that shall be dedicated to saving and releasing and enriching human souls. The standard must no longer be *money*, but *men*.

People of sensitive conscience are saying today, "What can we do about it? We seem so helpless; society is so complex, human relations so meshed and interwoven." The very question carries encouragement. But some things we can do. First, we ought to be intelligent about our social order. Knowledge is disturbing, and so most of us have shunned information that would make us uncomfortable, or we have concentrated upon those facts that would help us anesthetize our minds. Christians have no right to be ignorant of the by-products of their accepted social institutions. A social worker, feeling the burden of those to whom she ministered in these torturing times, thought to seek for help in public worship. She visited church after church and then gave it up. In her uncomprehending grief she said to a friend, "Why, the ministers to whose services I went, don't know the kind of world they are living in." To be intelligent is a moral obligation.

And then, the times seem to demand that some of us make personal and group adventures in renunciation and consecration. We can not, of course, disentangle ourselves wholly from the sins of the society of which we are a part. But perhaps in the surging sea of ignorance and selfishness we can throw up some islands made of deeply dedicated lives. The world needs brave adventurers in unselfish living. One thinks of the "peace armies" which plan to march unarmed upon the battlefields; of the voluntary poverty groups here and there throughout the world; of those who, recognizing the inequalities of social opportunity and reward, are quietly and consistently sharing their incomes with others, not in the name of generosity, but as a fundamental moral obligation. And all of us can become consecrated rebels whose spirits defy the timeless tides of greed and who accept the risks and misunderstanding of taking Jesus seriously and daring to live the kind of life he lived among men. By action and by word we must declare we are not of this world. We must make it plain that we do not accept society as it presently functions, nor are we willing to wait until in some distant time some illusory force called "progress" shall have changed conditions. In so far as in us lies the power, we intend to reconstruct society now—*beginning with ourselves.* The species has never yet advanced as a whole, as Studdert-Kennedy somewhere suggests. Individuals have led out and the universe has honored the attempt.

The world waits those individuals. But they tarry because they can only come when they carry a cross upon which they are willing to die.

To be alive in such an age!
To live in it!
To give in it!
Rise, soul, from thy despairing knees,
What if thy lips have drunk the lees?
The passion of a larger claim
Will put thy puny grief to shame.
Fling forth thy sorrow to the wind
And link thy hope with humankind:
Breathe the world-thought, do the world-deed,
Think highly of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have in it a part—
Give thanks and clasp thy heritage—
To be alive in such an age!

—Angela Morgan

Christian Youth Council of North America

THE Christian Youth Council of North America will convene at Conference Point Camp, Williams Bay, Wisconsin, June 26 to July 1. The first meeting of this group was in Birmingham in 1926 and the second in Toronto in 1930. This summer will be the third meeting.

Four delegated young people and one adult from each of the constituent agencies of the International Council will be invited to attend. The planning committee is already at work on the program and there is every reason to believe that this will be a history making meeting of young people and their leaders.

The program will be in line with the program emphasis in young people's work, recently approved by the International Council of Religious Education. The theme will be, "*Christian Youth Building a New World.*"

The board and room will be $8.00 for the period and the registration fee will be $1.00. For further information, write to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

A Junior and Intermediate Processional from Madison Avenue Presbyterian Church, New York, to St. James Lutheran Church for a Goodwill Service

"One-Track" Churches

By Philip C. Jones*

THE following dialog recently took place between a Sunday school superintendent and a well-known minister:

Superintendent: "The Sunday school is not a side-track in a church's life; it's one of the tracks of a double-track road."

Minister: "No, it's not that exactly."

Superintendent: "What is it, then?"

Minister: "It's the other rail. A church and a school—two rails, one track."

"Each rail indispensable, both necessarily strong—with a third rail for *power*," might have been added.

Why "side-track" Sunday schools? Is it because there are too many "adult-minded" churches, and consequent autocracy in method? Is there too much salt of dogmatism thrown around the roots of growing life? Is there so much regimentation of pupils and teachers, that the "side-tracks" are not even "spur" tracks? Have we who are older, a dull lugubrious piety; have we allowed the fine "religious words" to lose their grandeur? Have our crusades run down at the heel into wishful romanticism?

What is to be done? Blow bugles? Have revivals? New "techniques"? New curricula, buildings, five-year religious education plans? Probably, and more. We shall need to revive the good old-fashioned brand of common sense; we shall need to recondition the old vehicle we have called Christian friendship; we shall need more parish-minded leaders like the minister in Goldsmith's *The Deserted Village.*

But to alight from a parlor-car rhetorical excursion, and walk the ties for a while! Some things can be done to help church people think of the church itself, and its educational work, as a single enterprise in the building of the Kingdom.

A Sunday school superintendent should think of the members of his official church board as parties to his problems and achievements, and should receive their counsel on all significant policies, programs, and activities. (He will be a strategist of sorts, seeing to it that officials are not asked to consider whether the Christmas party should be held on Tuesday or Wednesday afternoon; or whether the ice cream for the young people's social should be strawberry or chocolate.)

Our educational committee discussed recently the question of limiting our church school enrolment. Later, the matter was presented to the Session for decision and action. This necessarily caused serious thinking about the question of an adequate teaching staff, interdenominational polity, limitations of space and equipment for effective educational work, and the relative values of worship and classroom sessions for pupils in the church school.

Our own particular church is governed by twenty-four ruling elders, who are organized into nineteen committees. Seven of these have to do, directly or indirectly, with the educational work of the church. As these committees report their deliberations and make recommendations to the Session, their parent body, they deal with plans and policies which have to do with the youth of the church and their needs.

*Associate Minister, Madison Avenue Presbyterian Church, New York City.

The wise superintendent will steer official boards firmly but cheerfully along the high road, lest they run into the ditch of carping criticism. Sunday schools are often scapegoats for over-taut adult nerves and outlets for thwarted desires to dominate. And the superintendent, while we are on the subject, should be enough of a psychiatric diagnostician to recognize inferiority flaring up in autocratic control, and a well-meaning teacher's lovelessness finding its antidote in the adulation of children.

Continuing to think about linking an education program with the church, we can easily recognize that in our leaders (trustees, deacons, etc.) we have a vast resource of occasional leadership. Special events, worship programs, classes which have come to a point where expert knowledge or judgment is required, and services which need special leaders, afford many opportunities for the use of men and women who are not able to take regular assignments, such as teaching a class, thereby affording them a sense of the importance of religious education, and of the "one-ness" of the church's entire program.

One of our elders, splendidly equipped for teaching in our school, but prevented by other duties from taking a regular class, has rendered most effective leadership in three annual Church School Staff Conferences, the most recent of which was held on the four-masted schooner "Seth Parker." His guidance of the evening discussion in the cabin is remembered as a significant experience by the teachers and officers who were present. As a consequence of his help, and his frequent pertinent comments at Session meetings, the governing body of our church is aware of what our teachers are thinking and trying to accomplish.

"But," someone might say, "our church isn't organized that way. Our school is controlled by a board made up of teachers and officers." It is almost inevitable that, in the minds of some of the members of a parish, such a school organization denotes a "side-track" view of religious education. Perhaps the time has come for us to have a new kind of wedding ceremony. Marry the Sunday school and the church! Who "put asunder" the parish in the first place, and used "it" about the Sunday school and "we" about the adult parish life? Actually we are all "we."

More and more we are helping our boys and girls to feel that they are a part of the Church of Christ, and more and more we are helping them to serve the church in such ways that adults of the parish know that our church is "one."

A year ago our juniors and intermediates wanted to know more about our neighbor church (St. James Lutheran), the way the boys and girls worship there, and the real meaning of "Lutheran." A service was arranged for us in the church across the avenue, with our own choirs in processional, with one of our own ministers sharing the worship leadership with the pastor, and with an illuminating explanation by our most gracious host of the methods of worshiping God used by his people. Needless to say that our Presbyterian girls and boys, and their leaders, profited immensely by this experience of congregational neighborliness, and, being Presbyterians, by the reverence engendered by the Lutheran sanctuary. In asking permission of our Session to share in such a significant fellowship, it was suggested that it would be a genuine inspiration to have our friend, the Lutheran pastor, return our call by preaching to our adult congregation. In the negotiations, and in the happy outcome of the day, our school rendered a conspicuous service to our entire church.

Choir visitations, followed by preaching exchanges, with the young people of St. James Presbyterian church (a Negro congregation) was another distinctive service to our church, in the cause of inter-racial understanding and goodwill.

On a recent Sunday, one of our young people's choirs "came to the rescue" of the church in an emergency. The occasion was "Bible Sunday," with a visit by representatives of the New York Bible Society at the evening service. What to have for special music was a question to be decided quickly. A canvass of the choirs of the church found the Adult and Senior Girls' Choirs singing at the eleven o'clock service, the Junior and Intermediate Choirs singing at the early church service for boys and girls (held in the sanctuary and taking the place of the traditional opening exercises), and the Young People's Choir singing at the early evening young people's service. "Which choir can sing something appropriate to Bible Sunday?" was the question. Immediately it was found that at the early service, the Intermediate Choir was to sing "Thy Word Is Like a Garden, Lord." By special request this choir number was repeated, to the delight of the evening congregation.

Our church schools must not assume that they are "laws unto themselves." They are a part of the on-going church life, and by assuming responsibility for the churches of which they are constituent, they can go far toward building a two-rail road toward the Kingdom.

A Staff Conference on Board the "Seth Parker"

The bringing in of the Kingdom in New York City (not the easiest place to attempt it!) has something vital to do with inter-racial goodwill, a finer nationalism than we have known, the abolition of war, interdenominational understanding, a respectful consideration for the many religions of the world, economic justice and fair-play in industry, and—— complete your own list! These have, at least in some degree, been focalized in our parish by the emphases that have come from our church school, and our program of adult education.

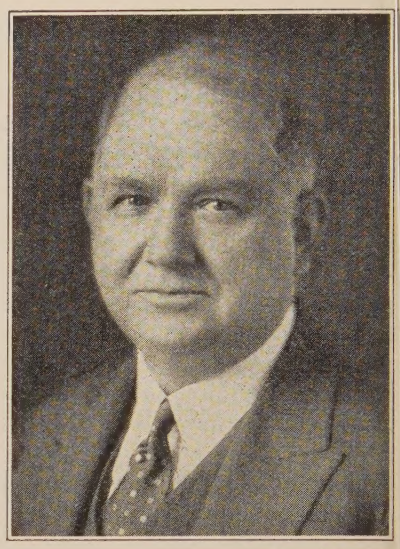
The courtship is progressing steadily with us, and in many other churches, to the delight of an increasing number of well-wishers among relatives of goodwill and vision.

Have you purchased a binder for your Journals? One dollar, sent to the International Council of Religious Education, will bring one to you.

Religious Educators in Session

at the

Annual Meetings of the International Council



HUGH S. MAGILL,
Re-elected General Secretary for fourth term

AN INTERESTED observer, walking down the corridors of the third and fourth floors of the Stevens Hotel, Chicago, between February 7 and 17, 1934, found himself moving through a panorama of Christian education. Let the reader in imagination go with him on a tour of exploration.

For four days, February 7-10, this reader is in the midst of a bevy of committee meetings. Down the hall he passes attractively lettered signs on the doors showing members the way to interesting committees on such subjects as the religious education of children, religious education of youth, religious education of adults, leadership training, church school administration, field program, group graded lessons, improved uniform lessons, parent education, weekday church schools, vacation church schools, and camps and summer schools.

These names may sound somewhat formidable in a list like this. If the visitor, however, stops at the various doors, he finds the leaders of over forty Protestant denominations, staff members of state and provincial councils, professors of religious education, college presidents, members of the International Council staff, and others. He sees them divided up into groups and busily engaged morning, afternoon, evening, and in sub-committees at breakfast, luncheon, dinner, working on many phases of the total Christian education program.

Then, the visitor might wander into Room 457, the headquarters office of the International Council. There he finds materials on display and for sale, secretaries busily at work typing committee reports and other documents, members of the staff and chairmen of committees going in and out getting materials for use, banquet tickets being sold for the meetings coming the following week, hurried conferences, and other activities always in progress.

If this visitor remains over the following week, February 12-17, and walks down the same halls, he will see another manifestation of the way in which all the Protestant forces are working together in Christian education. Monday, Tuesday, and Wednesday, he finds sixteen professional advisory sections in session. Each morning at 9:00 o'clock he sits with the members of all sections in a twenty-five minute worship service. Then he walks down the same corridors again and finds the various rooms decorated with the names of these sections beginning with adult work and ranging alphabetically all through children's work, editors, missionary education, pastors, professors of religious education, publishers, state and regional executives, and so on through to young people's work at the end of the alphabet. In these he finds much larger groups than in the committee meetings the first week. These are the professional associations in which all the persons engaged in a particular form of professional work come together to build and renew personal fellowships, to consider professional standards and ideals, to share the best of each person's experience with that of others, to listen to addresses, to share in discussions, and to plan concerted programs of work. At these sessions there are panel discussions, committee reports, and significant addresses made by such persons as Kirby Page, Paul Hutchinson, Ernest Thomas, W. W. Charters, Luther A. Weigle, Arthur E. Holt, W. S. Sadler, and many others.

On Wednesday evening, the visitor shares in the banquet of the Quadrennial Convention and remains with the other delegates throughout Thursday. (A separate report of this convention appears elsewhere in this issue.) On Friday, he sits as an interested visitor at the meeting of the Educational Commission at which the results of the many conferences and committee meetings witnessed during the preceding ten days are focused in recommendations of policy, program, and materials for approval. On Saturday, he attends the annual meeting of the International Council itself to which, as the final parliamentary body, the reports of the Educational Commission and other matters of policy and program are brought. In these many meetings he finds approximately one thousand leaders in religious education at work.

Among the outstanding results of these meetings, mention should be made of a united youth movement. The leaders of the denominations and other cooperating agencies have agreed to unite upon a concerted youth program, under some such name as "Christian Youth Building a New World." In this program, provision will be made for building *a new person, a new home, a new church, a new community, a new nation,* and *a new world.* In addition to this, significant progress was made in connection with weekday church schools, leadership training, adult work, parent education, children's work, church school administration, and other lines of united activity.

Late on Saturday afternoon the visitor sees the twelve days of meetings coming to a close. The Executive Committee of the Council has just had the last item on its docket which is, as always, a touching and beautiful report on the lives and service of those in the religious education fellowship who have died during the year, with a closing prayer of memory and dedication; then it has ad-

(Continued on page 40)

A Survey of Nineteen Vacation Church Schools

By Elizabeth Bright McKinney*

THE methods and materials of vacation church school leaders have undergone numerous changes since the beginning of the movement, although character development has always been the fundamental objective. The first schools, started in congested areas of large cities, believed their main responsibility to be keeping the children off the streets, and handwork occupied the large proportion of their time. Somewhat later the name "Daily Vacation Bible School" came into use when Bible instruction became the focal point of their teaching and great emphasis was laid upon memory work. More recently, the term "Vacation Church School," has come into use.

Studies by Hartshorne, of Yale, and various other research workers have borne testimony to the inadequacy of much present-day religious education. It has been shown that pupils learn morals more readily in specific situations. To learn rules of right conduct simply by studying the lives of biblical characters will not produce character unless the pupils can practice Christian living within their social groups. The individual's patterns of behaviour grow from attitudes learned in particular situations through actual experiences in contacts with other persons. He may hear over and over again codes of morals and noble ways of living which he accepts intellectually, but until he practices them and accepts them emotionally they do not become a real part of himself. Progressive religious educators are trying to make their vacation schools a place where there will be opportunity for growth in religious insight and where Christian living can be actually practiced.

During the summer of 1933 the writer made a study of nineteen vacation church schools in a midwestern city, to discover the aims and purposes of these schools as well as the practices and conditions under which their teachers and pupils had to work. These schools were chosen from several denominations, schools serving Negro or distinctly foreign constituencies being eliminated from the study. An entire morning was spent in each school visiting one teacher and taking detailed notes on what occurred, after which the principal was interviewed in order to obtain the outstanding facts about the school. One half of the teachers visited were in the primary and one half in the junior department.

The schools averaged 4.2 weeks with daily sessions of two and one-half hours. Half the schools were organized under a church council or committee; practically all of the rest gave one individual the sole responsibility for carrying on the school. Fewer than one third of these churches had a good supply of equipment, while the majority had only a fair or poor supply. The churches varied widely in their improvements and efficiency in the use of their buildings.

In about three quarters of the schools teachers were chosen from volunteers or by the principal's invitation. In the small remaining group they were chosen either by a committee or on the basis of their training and experience. Only a few attended the leadership training courses offered by the city council of religious education. Some, because of their limited training or conservative background, felt the courses were not worth their time. Indifference and carelessness were the most common causes for lack of interest. A very small proportion of these schools had frequent, purposeful teachers' meetings which enabled them to integrate their work and share problems and experiences.

In the large majority of these schools the periods of the morning had no relationship to each other; in fact only one fifth of the schools had unified programs. Eighteen departments of the fifty-four in these nineteen schools used the curriculum materials furnished by the city's council of religious education, sixteen used various denominational courses and combinations of courses, twelve used materials from one independent publisher, and eight worked out their own.

These nineteen schools were evaluated on the basis of six aspects of their program: study experiences, service activities, construction activities, play, worship, and fellowship experiences. Although the highest possible score for an individual school was 117; 109 was the highest rating attained by any school and 18 was the lowest. The mean score was 51.63, while the median score was 38. This suggests that the teaching in the average school was less than fifty per cent efficient.

Below are some of the questions which were used in scoring the study experiences:

	Yes	*No*
Are there projects that have learning possibilities	6	13
Is the teacher helpful in cultivating evaluation of essential moral and religious customs	5	7
Does the teacher seek to secure cooperative study and discussion	9	9
Are materials used in the solution of practical, everyday problems	7	8
Is the study within the comprehension of the children	9	10
Is it of challenging interest	7	12
Is discussion thoughtful and thorough	3	11

(In some cases nothing occurred in regard to these criteria.) Frequently the curriculum was largely memorization of biblical facts and names. Just as frequently the teachers gave their own opinions instead of trying to let the pupils face problems for themselves. In many cases the questions asked had obvious answers.

In one church the teacher told a story of a bully who had taken a whipping for a crippled boy who had been the one to deserve the punishment. The crippled lad had given the bully many of his prized possessions for having claimed that he had been the one to whisper when the teacher was out of the room. Miss —— then went on to compare the bully's taking the whipping to Jesus' dying on the cross "for all of us that we might not be punished as we deserve." Such an illustration, besides being of questionable moral implication, presents an idea which is too abstract for the minds of primary children.

Service activities were carried on in a third of the

*Hartford, Connecticut.

schools in such a way that the pupils could discover the needs of others and make a plan worthy of attention.

All of the schools provided construction activities, but the following discoveries with regard to these were made: Only one third of the churches carried on construction activities as an integral part of the program, in which the pupils planned the work and carried it out cooperatively. Usually there was a wholesome attitude toward the care of tools and the finishing of work.

Interruptions and distractions during worship services occurred in more than half of the schools. Hymns expressing Christian sentiment were in use, but only slightly exceeded in number those of poor musical, literary, and religious value.

The rooms were conducive to worship in about two thirds of the schools observed. In approximately half, the materials of worship were not within the comprehension of the children. Often there was little satisfaction shown in taking part in the services. Worship materials were interpreted in very rare instances.

The use of "object lessons" of the type found in some of the schools is to be seriously questioned because the attention of the child is fixed on the object itself rather than the meaning symbolized by it.

Schools of religion should utilize group activities for the practice of cooperation, courtesy, and happiness in social enterprises. The observations showed that there is little conscious importance attached to this part of Christian education in these schools. In only half the schools were the relations between teachers and pupils friendly and happy; in the other half the teachers had patronizing airs toward the children and failed to encourage courtesy and sharing by their own example. In about two thirds of the schools schemes of rivalry and individual achievement obstructed the spirit of good will and friendliness. In only half of the schools did teachers allow the pupils to participate in the conducting of the school. In only one fifth were the pupils encouraged to decide questions concerning school problems.

A church in a rather underprivileged neighborhood, ranking lowest of these nineteen schools, had as principal a dominating woman who had been trained in a conservative "Bible School." The program consisted of Bible memory work and handwork unrelated to the rest of the activities. It was evident that the pupils saw little meaning or purpose in their work. The preparations for the final program were carried on because the principal wished it rather than because of genuine interest on the part of the pupils. This program consisted of Bible memory recitations, a play about St. Paul written by the principal, and an exercise entitled "Alphabetic Keys to the Bible." For this last a large cardboard ring with cardboard keys was used. On each key was written, "Book of Authority," "Book of Books," and so on through the alphabet. The pupils would read from the key and then would say a memory verse to illustrate it.

One of the schools ranking highest was a great contrast to the above mentioned school. In this superior school, located in a more privileged section of the city, a serene, considerate teacher with specialized university training in religious education was in charge. The juniors had become a band of knights. They had built a castle in one end of their room in which they were to present "Knights of the Silver Shield," a play they had themselves worked out from Alden's story. The boys and girls had worked out a code for knights and with the help of the teacher had selected appropriate Bible verses to use with each part of the code. The pupils had chosen several well-known modern men and women whom they believed to be modern knights. These juniors made story books and peep-boxes for boys and girls in a hospital. This they considered knightly work. This group themselves planned and carried out their activities largely on their own initiative. In such a situation real character development and real fellowship between pupils and teacher was being developed. The pupils quite evidently were so interested in the work that they came as much as half an hour early to work and frequently took work to do at home. Such a program shows the great possibilities of vacation schools due to the cumulative effect of meeting for two to three hours on five successive days a week.

Seeing some of the questionable teaching already cited and some of the poor curriculum materials used, one seriously wonders whether it would not be better to discontinue some schools. However, more adequate supervision of principals by denominational secretaries and of teachers by principals would help to overcome many of these difficulties. More careful selection and training of teachers is necessary. Demonstration teaching by experts in religious education for leadership training classes is imperative. The many unique advantages of vacation schools make them worthy of the wisest and most careful use in order that they can be positive forces for the richest and most permanent religious development.

The Workers' Conference

Suggestions for the Monthly Meeting of Teachers and Officers

MANY pastors and superintendents will want to use this number of the *Journal* in planning their workers' conference. The following suggestions for doing this are offered in the form of the outline of a program:

1. DEVOTIONS

There will be much help for this period in—

BODDY, "The Cross and Social Reconstruction"
"I Believe in the Home"

2. WHAT OTHERS ARE DOING.

Many church schools shrivel up from in-growing ideas; they never let their minds range over what is going on elsewhere. The following articles could be read and reported on at the workers' conference:

"Quadrennial Convention"
JONES, "'One-Track' Churches"
"Religious Educators in Session"
A PIONEER MISSIONARY, "At the Edge of the Wilderness"

3. WHAT WE CAN DO.

There are several articles in this number that affect the plans of every local church, such as:

OFFILL, "For the Primary Teacher"
GLEASON, "Young Adults and Their Concept of God"
NEWMAN, "The Story of a One-Room Church"

It will be noted that these articles cover the three main age groups of life—childhood, youth, and adulthood.

Other articles are—

DEWBERRY, "It Can Be Done"
MCKINNEY, "A Survey of Nineteen Vacation Church Schools"

What are our plans for a vacation school? How are we using the materials for worship programs? Do we use the section on "New Books"? If not, how can we begin? These are good questions.

At the Edge of the Wilderness

By A Pioneer Missionary

THE community of Bluff Hill, in one of our northern New England states, is literally situated at the edge of the wilderness, for after you get there, you can travel no farther to the north, or to the west, unless you have a passion for blazing trails or exploring tall timber land. But you have before you at any season of the year, one of the most gorgeous views it has ever been my privilege to look upon.

At the "corner" is a tiny school building which has housed several generations of boys and girls and has seen them pass on—a very few to higher institutions of learning, but most of them to homes of their own, from which proceed each succeeding year, another group to its welcome doors.

The few scattering farms, not more than two of which reveal the least semblance of prosperity, tell the age-old story of hard work, struggle, disappointment, and sorrow, while the people themselves—kind, hospitable, intelligent, clean-living folks—show the effects of isolation from the larger centers of thought and action. Until a short time ago no religious or social influence had come into their lives. One man boasted that he had not been inside a church for more than twenty years. Another had never heard a public prayer offered until his wife's funeral. Boys and girls and young people had never been inside a church building. Little children had never heard of Jesus.

When the people were approached regarding the holding of religious services in the schoolhouse, they responded politely, but not over-enthusiastically. Comparatively few attended the first meeting, but they represented various ages and needs. There were unkempt men, overworked housewives, young men who had "dressed up" for the occasion, young women decked in the newest gowns direct from the leading mail order houses, shy boys and girls, and little children. Yet they had come with one great common need—that of finding more abundant life.

What a challenge that group presented! As I attempted to lead them in worship, necessarily using forms and materials which were quite unfamiliar to them, I said to myself, "Here is a real task in religious education." But they participated as best they could and were most reverent. The entire group listened eagerly as I introduced Jesus as the friend of little children through the story of his blessing the little ones, and the adults seemed equally responsive as I tried to lead them to appreciate the great beauty with which they were surrounded and to find in it the source of all beauty—God.

At the close of the service I suggested that we might play some games. The response was not very encouraging at first, but finally, a few of the younger members of the group were courageous enough to try, and were soon really enjoying the fun.

Three years have passed since that first contact, and today we can paint a quite different picture. If you do not mind driving over between seven and eight miles of narrow, hilly, rough, lonely road, come with me to Bluff Hill and join in our Friday evening program. Before we

reach the schoolhouse a tiny gleam of light tells us that one of the boys has arrived early to light the kerosene lamps and replenish the wood fire which the teacher has kindly left for us. The people arrive. Though perhaps a few new faces, it is very much the same type of group that we saw at the first meeting. But there is a new spirit among them. The old reserve has been broken down. The cautiousness has been replaced by full confidence and eager expectancy. We are friends now. We understand each other, and we have come together for fellowship, for worship, and for fun.

When it is time for the meeting to begin, a record is placed on the victrola (we have no other musical instrument), and a quiet hush comes over the group as it listens reverently to Schumann's "Traumerei," Handel's "Largo," or some other appropriate selection. Then, the call to worship, a simple invocation, a hymn or two, a responsive reading, poem or Scripture passage read by a member of the group, another hymn, a story for the children, a brief talk for the adults, a prayer, some special music by a visitor or another victrola selection, a hymn, and the benediction. The service is over.

Now, the recreation leader takes charge. She is a young woman who has been trained in religious educational work and is giving her services. If you have ever attempted to carry out a recreational program in a tiny school building where the seats and desks are screwed to the floor, leaving only a small space at the front of the room for active games, you will appreciate some of the difficulties. But somehow she manages. There are active games, games of skill, tricks and puzzles, paper and pencil games, table games—always some old favorites and a few new ones. Everyone, young and old, joins in the fun. Recognizing the value of stimulating wholesome leisure-time interests that might be carried on in the homes during the long winter evenings, an effort has been made to introduce games, tricks, and puzzles that can be easily and inexpensively made and that are adaptable for family groups. It has been a source of satisfaction to discover that in several instances this has been done without our having suggested it.

(Continued on page 40)

For the Primary Teacher

By Cecile Cox Offill*

THE young woman who sat opposite me in my living-room that wintry afternoon had, for years, taught the third grade boys and girls in the primary department of her own church school.

"I am interested in these newer methods of teaching," she said, as she stirred sugar into her cup of tea and moved nearer the coal fire, "but, I declare, I don't see how they are to be used in the average church school. Now take this idea of teaching by units, for instance. If I'd let my crowd follow their own interests in developing their lessons as you suggested in the last teacher's meeting, they would, very soon, be planning a picnic or playing base-ball."

"Do you follow your closely graded teacher text?" I asked, and I was not as irrelevant as I may have sounded.

"Of course. I follow it to the letter." My teacher was just a little on the defensive. "The children have definitely prescribed things to learn. They aren't allowed to wander all over the place to develop this nebulous thing you call a unit."

This needed handling. Miss Taylor, who had come in for a conference about her next quarter's work, was probably the most faithful, the most earnest teacher in the entire department, and she was pretty sure she was right in her impatience of so-called progressive methods.

"Did you bring your textbook for the new quarter?" I asked, as I reached for my own copy of Course III, part II, of the closely graded lessons. She had her text, and we opened the books together. Quickly I read the first "Teacher's Aim" as it is given. " 'To strengthen attitudes of love and respect for parents, to deepen desire to cooperate by willing obedience . . . ' Now, let's see. What is the next teacher's aim as suggested in lesson two. 'To provide opportunity for children to observe and discover *laws*. . . . ' Law! Obedience, that seems to be the keynote of the lessons throughout."

"Oh, of course, you have to have a central theme."

I laughed, and she laughed with me. "You call it theme, I call it a unit of work. So really, we agree that in the church school we are actually asked to teach in units. But let's go back to lesson II. Listen. 'To provide opportunity for *children* to *observe* and *discover!*' What is that but a suggestion to allow the children themselves to develop the unit along the lines of their own interests, instead of those of the teacher?"

"I give up," laughed Miss Taylor as she let me fill her cup again. "Maybe your progressive education and our religious education could be taught along parallel lines, but, to me, it is as clear as mud. I'd no more know how to start one of your units of work with my crowd in the way *you* mean, than I'd know how to fly. I can teach the lessons out of the book, but . . . "

"I tell you!" I cried, remembering the chance remark of a friend who teaches the third grade in one of the schools in Aliquippa, Pennsylvania, where all public schools are progressive schools, "I know where we can go to observe the actual initiation of a new unit of study by a trained progressive teacher. She told me she was starting a new unit Friday. Will you drive to Aliquippa with me? It's only fifty miles. You'll learn more about starting a unit of teaching by watching it than in any way I know!"

So it came about that the Friday of that same week found Miss Taylor and me stopping our car before a dingy, red-brick school building which formed the central unit of a group of indescriminate, portable buildings on the top of a hill in the mill district of Aliquippa.

It was just after nine o'clock. School was in session. As we passed through the hall there were fascinating glimpses through half open doors. In one room a group of boys and girls were busy making cages for the cardboard animals on which others of their number were working. Bits of tinsel, crepe paper, and bright colored materials were spread about over low tables where little girls sat sewing. Through yet another door we observed a miniature grocery store being opened for business, and in one of the higher grade rooms, a young lady bank teller, in a short gingham dress, was counting paper money, while a very young, but important, bank president discussed rates of interest with the teacher of the grade.

"Well, I never!" exclaimed my friend, more and more mystified. This is certainly the strangest school I ever saw, if it *is* school. But the children seem to like it. Look at them!"

"Surely they like investigating things for themselves, doing things in their own way," I answered, pulling Miss Taylor along. "But we have come fifty miles to see a new unit started in the third grade. We mustn't miss it."

Soon we arrived at the room at the end of the hall where Miss Jones was expecting us. She was busy at the moment, however, and we had time to stand still at the door, and look about us. The room itself was the most ordinary kind of an oblong schoolroom in this old public school building, and had, until the advent of the present "progressive" superintendent, housed the most conventional kind of procedures. But now, cleared as it was of its screwed-down desks, there appeared to be a great deal of floor space. Into the one outside wall, three large windows had evidently been added to the two originally there. At the upper end of the room nearest the door a large area of space was devoted to an Eskimo village. Miss Taylor and I were fascinated with the village and did not notice Miss Jones until she was just behind us.

"You're interested in our village?" she greeted us. "A study of the Eskimo was the unit we have just completed. Our new one, a study of the Indian, grew out of it. I had the friezes and pictures taken down," glancing at the empty walls, "but I left the village up for you to see." She glanced at her watch. "It is time to begin." She smiled. "Will you sit here?"

Miss Jones indicated two low chairs beside the long, homemade-looking table at one side and toward the far end of the room.

"Please take your places on the rug, children," she addressed the twenty or more children who had been moving about the room, putting things away, or getting

*Washington, Pennsylvania.

them out of cabinets and shelves along the wall, talking, laughing, playing, reading, in short, acting in a natural manner unknown in a conventional schoolroom even before school "takes up."

Until now Miss Taylor and I had not noticed the other end of the room. There in one corner of the floor was a nine by twelve congoleum rug. It was directly in front of a blackboard which covered a large part of the wall space directly above it. Thumb-tacked against the wall at the side of the blackboard were three sheets of manila paper. Printed at the top of one were the words, "We are going to study about Indians. These are our plans." Another was titled, "Question Box for Indian Unit," and we learned later that the third was a chart on which were to be kept a list of words developed in the study and relative to it, which the children needed to have explained, either by the teacher or through their own investigation.

Now the children were grouped comfortably on the rug on the floor. Miss Jones was seated on a low chair in front of them.

After she had introduced us to the children, and we had been accepted by them with smiles and nods and curious glances, Miss Jones began.

"Will you tell us, Tony," she addressed the black-eyed urchin whose ragged shirt sleeve hung in tatters from his shoulder, "what is the very first thing we always do when we begin a new unit. My friends have come a long way to see how we begin."

"We make plans and write 'em on a chart," Tony informed me with a bright-eyed smile which won my heart immediately.

"Do we sometimes change these plans as we go along, or do we always follow the first ones exactly?" Miss Jones pursued her question.

"We follow 'em if we still want to," Tony answered, quite reasonably, I thought.

"If they still seem to us to be good plans, we follow them," Miss Jones elucidated. "If not . . . "

"We make some more," spoke up a thin, big-eyed child who sat near me and who had been hypnotized by my fur. Her little hand reached out timidly to stroke it.

"Mary," Miss Jones addressed this child, "will you come nearer me, please. I shall need you to help write on the charts."

So tactful in handling any distractions of attention, so skilled was this creative teacher in guiding the discussion that it was evident from the beginning that the unit was being planned along lines which would insure the maximum of learning for the group.

"Tell me, children, what are some of the things you want to know about the Indians?"

"I'd like to know what kind of homes they live in."

"And what kind of games they played."

"Could the children read? Did they have school?"

"Who knows about all these things?"

These questions came tumbling out of the children's keen interest in a spontaneous way thrilling to hear. As fast as she could, Miss Jones was printing the questions asked on the chart, and I noticed that she stopped long enough in her record to have the children sift their own questions and eliminate those which overlapped others. Very soon there was a chart filled with questions, the *children's* questions, which led to plans, the *children's* wisely guided plans. They read something like this:

Discussing a Unit of Work

"1. We will read books which will answer our own questions.

"2. We will build an Indian tepee.

"3. We will build models of canoes, and an Indian totem pole.

"4. We will learn about the Indians' 'Great Spirit,' their God."

And so they planned twelve weeks of activity which would take them into every phase of Indian living, which would give *them* experiences of living which would actually employ all the subjects in their curriculum.

I found myself scribbling notes: "For religious education, plan experiences which will employ investigation and use of law—from ten commandments. Growth of civilization, demand for law, development of cities demanding cooperation, leading to law—back of it all, laws of love, 'Thou shalt love thy neighbor. . . .' "

But now the charts were filled, all three of them. The unit on Indians was launched. The children had gone to their low chairs alongside the tables, some to use the reference books on Indians which Miss Jones had placed on the shelves, thus to answer their own questions, others to assemble materials with which they would start to make the things they had planned.

"Oh, yes," Miss Jones answered our enthusiastic comment on her teaching, "I love teaching—this way! It is as fascinating to me as to the children. There is constant stimulation you see."

And stimulating it was, this observation, to our third grade teacher, for although there was but one day intervening between it and the Sunday morning on which she was to start her new work at the church school, there she was Sunday morning ready to start a "unit of work."

"Well, this looks interesting!" I enthused as I stopped a moment in her classroom. She was tacking on the wall long sheets of paper on one of which she had printed, "We are going to study about laws. These are our plans." The question box was there, and another on which she had written, "Our Obedience Honor Roll."

"And you have even collected some pictures." I had noticed a pile of mounted cut-outs of children, all cooperating in a way suggestive of obedience to law.

"Yes," she looked over her shoulder, " there wasn't much time. "I'll have a lot more material for them next week. I hope they'll be interested."

They were. In a month's time Miss Taylor's classroom was a beehive of activity, and it was, also the showroom of the department.

The Community in Which Clubland Church is Located

It Can Be Done

By
Arthur B. Dewberry

Pastor, Nichols Methodist Episcopal Church, Nichols, Connecticut

IN 1922 a theological student was sent as minister to the Walworth Wesleyan Church, Camberwell, London. This church was about one hundred and fourteen years old at the time, situated in a slum area, dilapidated, almost devoid of a congregation, and its closing down contemplated. Not a very cheering prospect for a young minister entering upon his life work. But the Reverend J. Butterworth was not an ordinary minister, he was a man with a vision and a vow. Let me quote from a letter of his: "There is little I have to say about myself. I was a poor lad and sold papers in the streets. The memory of it all ever taunted me, and after serving through the war as a private I vowed to give my life to the poorer girl and boy of great cities." It might be well to explain here that, unlike America, in England only the very poor sell newspapers. There is a class pride which prevents the middle class from trying to earn money this way.

Mr. Butterworth tackled his job at Walworth with a courage which in itself wins the admiration of all who know anything about his work. He began with six boys. These six soon attracted others. The class was named "The 50 Class" and later "The Century Class." A few rooms in the dismal, damp basement of the church were made habitable. These were used as clubrooms, and were named "The Dugouts." Thus the boys' club was started. Later a girls' club was also organized. For six years this group of rooms, made as attractive as circumstances would permit, was the home of the boys and girls, and in such humble surroundings Clubland was born.

The church itself was in a terrible state of disrepair, and even had the money been available could never have been made adaptable to Mr. Butterworth's plan. In consequence, a new church became the dream of the clubs and the minister. As he himself says, "Long before we had a penny, a notice was chalked on the old dugout walls that one day we would build a Clubland Church." After years of discouragement and disappointment, however, their dream came true. In 1928 the old church was demolished and the present "First Clubland Church" was built on the site at a cost of $170,000. This building was revolutionary both in architecture and in purpose, but so successful has it been that just recently more rooms were added to take care of those who have reached the age of eighteen, and who, otherwise, must have been dropped from the club.

Here are a few facts to give us cause to wonder. Mr. Butterworth will not accept anyone into the club after he or she is ten years of age, and he not only has five hundred children and young people in his Clubland Church, but also a waiting list almost as large. The reason for the age limit is twofold. In the first place, the leader desires to have the children long enough to inculcate Christian ideals according to his own plan; and in the second place, so great is the demand for membership that he cannot possibly take care of all, hence he chooses them at an age when they are most susceptible to the influence of the church.

The new building consists of the auditorium with clubland underneath. "These clubs for girls and boys consist of game rooms, library, lounge, workshops, captains' rooms, and in both girls' and boys' clubs there is a beautiful private chapel."

The church auditorium has three sections of pews. The center section is for adults and visitors, and the side sections for club members; one for the boys and one for the girls. The majority of these club members are present every Sunday evening.

Club chapel is held every night at the close of club. "The short devotions are attended by practically every club member. The lessons are read by club captains and the prayers by the minister or an officer."

Membership in the clubs is open to those who are prepared to honor club loyalties. There are two of these loyalties, the first being attendance at Sunday evening

A Boys' Parliament in Session

church, and the second a weekly voluntary gift to the church, in envelopes provided especially for the purpose. "After six weeks probation new members are publicly received in club chapel, take vows of church allegiance, and sign the club roll." Members of the clubs have an unwritten law among themselves—to give to the church at least as much money as they individually spend on candy. Last year they gave in money and handcrafts, approximately $5,000, and in addition contributed one hundred dollars to the extension fund. They also gave a substantial sum toward the church itself in addition to buying the pulpit which cost them $500. And this, remember, from slum children to whom a few pennies are a fortune. Moreover it has been discovered that four hundred and ninety out of five hundred families represented by club members attend no church, while few of the children attended Sunday school previous to joining the club.

It is interesting to note, too, that recreation plays a minor part in this amazing Clubland Church. Worship, reverence, intensive spiritual cultivation, and fellowship occupy the greater part of the program. Two hundred of these boys and girls take communion regularly. Fifty are received into church membership each year. The evening service, while for children, is not strictly a "Children's Service" in the sense of a junior church. It is a carefully planned, dignified service and it has been found that boys and girls alike form a deep attachment to reverent public worship.

The church auditorium is designed specifically for the purpose of encouraging a desire for worship—pulpit on one side, reader's desk on the opposite side, and behind a high apse in which is the communion table backed by a copy of da Vinci's "Last Supper."

Much more could be said about this "First Clubland Church." Space permits but one or two items. The two clubs are carefully organized. One, the girls', is known as "Queenswood Girls' Club" named after a famous Methodist girls' school; and the boys,' "Kingswood Boys' Club" after the even more famous Methodist school founded by John Wesley. The clubs are divided into four houses, each named after a Methodist theological college. A student from each college is named house president. Captains and other officers are chosen from among club members. There is a junior and senior parliament in both girls' and boys' clubs. These meet once each week and carry out their business according to strict parliamentary

The Girls' Library

A Workshop for Boys

rules. The "Prime Minister" and his cabinet are club captains. All matters of club interest, discipline, complaints, and so forth, are discussed at these gatherings.

All in all it will be seen that a wealth of good has grown out of the attempt of this young minister to help the underprivileged of his parish. In seven years to convert a fast dying church into a live organization and to erect a new building in the bargain is an achievement which cannot be lightly passed by.

Mr. Butterworth has accomplished this, not by entertaining children, but by introducing them into a distinctly spiritual atmosphere and by inculcating the highest Christian ideals. The motto of Clubland Church is truly descriptive of Mr. Butterworth's philosophy, "A fence at the top of the cliff instead of an ambulance at the bottom." It might be added that his work is not confined solely to children although it is the major portion of his interest. He has two adult groups known as "The Women's Fellowship" and "The Men's Fellowship."

So fine a piece of work has this young man done for the boys and girls who otherwise would grow up to manhood and womanhood in the slums of that great city, to marry and repeat their kind, that it has attracted the attention and support of many in other lands. For example, at the dedication of the extension recently built, a gentleman and his wife, who had contributed liberally to the building fund, travelled all the way from South Africa in order to take part in the opening ceremony. One other example is significant. For the past few years a summer camp has been held on the Island of Guernsey for the Clubland boys. So well behaved have they been that the community in which the camp is situated sent six hundred dollars to the extension fund.

What has been done in London can be done in other communities of a similar type, providing the leadership is available. Too much of our effort among children borders on entertainment. This, while necessary, should not be given a place of such importance that the spiritual becomes an incidental matter. There are too many organizations for boys and girls without a direct religious motive. One does not question the fact that they have accomplished much good. But after all the power plant of good is in the soul; hence children need to be led early into a genuine spiritual experience. This is the contention of Mr. Butterworth and from the very beginning he has clung to this all-important aim.

Young Adults and Their Concept of God

By George Gleason*

"WHERE is God?"
"What does God look like?"
"Is God an individual?"
"What assurance have we that our prayers will be answered?"
"Does God know evil as it confronts humanity?"
"Why should God be interested in the petty problems of my daily life?"
"How may I explain God to my child so that he will not need to unlearn anything as he grows up?"
"What is God's motive in creating and sustaining existence?"

These and many other questions were asked by members of my young married people's class as we began our study of an adequate conception of God.

To disarm the conflict between the theological "ultras," we drew on the board the scale taken from Boris B. Bogoslovsky's *The Technique of Controversy*. He makes clear that in any disagreement there is no absolute either, or; it is always both, and. We placed, therefore, at the extreme left of our scale the atheists' definition: "There is no God"; and at the extreme right the words of the *New England Primer*: "The work of creation is God's making all things of nothing by the word of his power in the space of six days." We also added the remarks of Dr. John Lightfoot who, in 1642, dated God's creation of the physical universe as Sunday, October 23, 4004 B. C., and the creation of man the following Friday "at about nine of the clock in the morning."

We then reminded ourselves that Einstein says our globe is 10,000,000,000 years old. And that Sir James Jeans recently suggested that the human race may last for 1,000,000,000,000 years in a universe made up of 20,000,000,000,000,000,000,000,000 stars in a flight that has already lasted 10,000,000,000,000 years. And that Sir Arthur Eddington, in a recent book, says our universe is expanding out into space at the rate of one third the speed of light. We, therefore, readily decided that none of us was as radical as the athetist or as conservative as Dr. Lightfoot. Whether we were a little to the right or to the left of the center of our theological scale seemed quite immaterial. We all began to search for a satisfying concept of God. Nobody raised the question: "Is there a God?" We wished to know: "What is God like?"

When we turned to the Bible we found more than 11,000 references to "God," "Jehovah," and "Lord." They ranged from "Samuel hewed Agag in pieces before Jehovah in Gilgal," to "God is love," and "of him and through him and unto him are all things."

The group, therefore, decided to gather from all sources available, the different definitions or ideas of God which could be found and to compare these with the conceptions

Chart Giving a Meaningful Sequence in Conceptions of God, with Related Bible References.

Author	*His Conceptian*	*Related Bible References*	
1. The Atheist, The Fool	There is no God	Psalms 14:1	The fool hath said: "There is no God."
2.	The Cosmic Drift	Isaiah 45:18	"God that formed the earth to be inhabited."
3.	The Nature of Things	Romans 2:14	"do by nature," etc.
4. Sir James Jeans, Astronomer	The Character of Order in the Universe	Psalms 8:3	" . . thy heavens . . . the moon and the stars which thou hast ordained."
5. Sir James Jeans, Astronomer	The Great Mathematician The Cosmic Thinker	Habakkuk 3:6	"He stood and measured the earth."
6. Michael Pupin, Physicist	Principle of Creative Coordination	2 Chronicles 20:6	" . . . rules over all."
7.	Eternal Creative Energy of the Universe	Genesis 1:1	" . . . God created the heavens and the earth."
8. The Humanist	The Common Will of Humanity. A Projection of the Human Mind	Genesis 1:26, 27 Romans 1:23	Man in God's image God in man's image
9. The Artist	A Sweet Music The Spirit of Culture	Psalms 16:11	"In thy presence is fulness of joy."
10. John Dewey Philosopher	The Furtherance of Good in Human Life	Psalms 27:13	" . . . see the goodness of Jehovah in the land . . . "
11. M. C. Otto, Philosopher	The Feeling of Community	Ephesians 4:4-6	" . . . one body, one Spirit, one God and Father . . . "
12. Lloyd Morgan, Biologist	The Upthrust in Nature	Genesis, Ch. 1	(Notice the order of creation.)
13. Bergson, Philosopher	The Elan Vitale	Job. 33:4 Psalms 33:9	"With thee is the fountain of life."
14. Sir Arthur S. Eddington, Astronomer	The Spirit Understood by Symbols	Romans 11:33	" . . . how unsearchable are his judgments."
15. Sir J. A. Thompson, Natural Scientist	The Purposer in the Universe	Job 42:2 Isaiah 14:27	" . . . no purpose of thine can be restrained."

*Y.M.C.A. Secretary, Los Angeles, specializing in church work for young married people.

CHART GIVING A MEANINGFUL SEQUENCE IN CONCEPTIONS OF GOD, WITH RELATED BIBLE REFERENCES. (Continued)

Author	*His Conception*	*Related Bible References*	
16. Alfred North Whitehead, Philosopher	The Principle of Concretion	Colossians 1:17	"In him all things consist." (or hold together.)
17. Henry Nelson Wieman, Philosopher	The Principle of Integration	Psalms 66:8, 9	" . . . holdeth our soul in life."
18. Henry Nelson Wieman, Philosopher	The Principle of Interaction	Romans 12:5	"members one of another."
19. Henry Nelson Wieman, Philosopher	The Principle of Mutuality	Matthew 18:20	" . . . there am I in the midst."
20. Henry Nelson Wieman, Philosopher	That which is most worthy of Supreme Devotion	Matthew 6:33 Acts 26:19	"Seek ye first."
21. Many Writers	The Moral Order in the Universe	Genesis 18:25	" . . . judge of all the earth."
22. Immanuel Kant	The Voice of Conscience	Genesis 3:8	"They heard the voice of God."
23. J. B. Pratt, Philosopher	The Determiner of Destiny	Psalms 24:1-6	"The earth is the Lord's."
24. William James, Psychologist	Purposive Spirit	Ephesians 1:11	"According to his purpose."
25. W. P. Montague, W. S. Brightman, Philosophers	A Finite God of Infinite Goodness, functioning within the limits of the Physical Universe	Psalms 104:2	"He hath founded it upon the seas."
26. Prof. E. W. Lyman, Theologian	Eternal Creative Good Will	Romans 12:1, 2	" . . . the good and acceptable and perfect will of God."
27. Ralph Waldo Trine	Infinite Spirit	John 4:24	"God is a spirit."
28. W. K. Wright, Philosopher	A Being with the Qualities of Personality accessible to men	Matthew 6:9	"After this manner . . . pray: Our Father."
29. W. E. Hocking, Philosopher	The All The Absolute A real Presence in personal life.	Acts 17:28	"In him we live and move and have our being."
30. Robert A. Millikan	That which gives meaning to the Mystery of Existence	John 14:6	"I am the way, the truth and the life."
31. D. C. Macintosh, Theologian	The Objective Author of the Christian Experience of Salvation	Acts 16:17	"the way of salvation."
32.	The God of My Personal Experience		
33. Jesus	Our Father	John, Ch. 17	He said: "Father . . . "

found in the Bible. Most of these were contributed by the leader from his studies at Union Theological Seminary with Dr. Van Dusen and Dr. Lyman, and from personal reading. A few were brought in by members of the class. The Bible references were located by a diligent study of the concordance. As the chart grew from Sunday to Sunday the members of the group were surprised to find so many parallels between Bible writers and modern scientists and philosophers.

In building up this list over a period of several Sunday mornings, most of the questions asked at the beginning of the study were automatically answered by our growing conception of the greatness of God. No single definition satisfied anyone. We, therefore, mimeographed the chart and agreed that, excepting the atheists, we could find truth in any of the other thirty-two conceptions. The controversy between a "Finite God" and an "Absolute" we left to the philosophers. We found a Father, with the qualities of personality, who is near and great and sufficient for all our needs. To one member of the group, "some of the philosophers and non-Christian cults and isms, although professing not to believe in a Divine Being, seemed to be describing God while calling it something else."

We concluded, therefore, with Mrs. Browning:

"Earth's crammed with heaven
And every common bush aflame with God."

And with Tennyson:

"Speak to him, thou, for he heareth, and spirit with spirit can meet,
Closer is he than breathing, nearer than hands and feet."

And with the Psalmist:

"Because he is at my right hand I shall not be moved."

And with Jesus:

"He that hath seen me hath seen the Father."

As wider skies broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew
And left his older God behind.
He saw the boundless scheme dilate,
In star and blossom, sky and clod;
And as his universe grew great,
He dreamed for it a greater God.

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Playing Up the Home

A Message to Parents and All Church Leaders

READERS of these pages are already aware that next fall there is to be one of those affairs known as an "Emphasis." They know that it will deal with the home, that it takes in all Protestant denominations, and that it will be widely promoted all over the United States and Canada. So, they are wondering how to plan for it.

For one thing, these parents now can cultivate *a sense of expectancy.* Our drab lives often rob us of the joys of looking forward to something, the sense that things worthwhile are on the way. Parents can re-create this sense in regard to next year and its plans. They can know that time for the books on child training they have wanted to read, the consideration in detail of what they can teach their children, for example, about God, the stopping short in the struggle for a living to see what it means to live, are at last to be possible, and that next year is the time.

Again, these parents can begin to shape their plans now so that next year there will be *freedom for putting these plans into effect.* Vague expectancy never yet won any battles. It takes forehanded planning. And many parents will have to pare down their other activities rigidly if they are to find time for these new impulses towards saner parenthood. The golf club, the women's social group, the bridge parties, even the other and numerous church affairs themselves—all these and many others will have to submit to being lined up and questioned as to whether or not they are important enough to crowd out an honest effort to find time for learning to be a better parent. Changes in one's schedule must be made soon.

Further, parents now can submit themselves to the rigor of serious *self-examination.* It may hurt. Many of us find it unbearable. But it is good for us. It compels us to ask such questions as these—Have I ever studied the inner mental mechanism of my child as carefully as I have my car, my tractor, or my hogs? When my boy has a "temper tantrum," do I know what to do as well as when my horse has the colic? How much time do I give my children? To what extent are the successful things about the rearing of my children accidental, unplanned, and to me unaccountable? To what extent are the qualities now revealed in them as they have grown, planned for and expected? How much have I ever read, or heard, on child life, child psychology, child training? What books on home making do I know? The vigorous self-discipline of asking such questions as these and honestly facing, for some time, the answers would be a good thing for parents as they look forward to the use of this home emphasis in the local church and community beginning next fall. Pastors and other leaders who are making their plans now for promoting such a program next year would do well to circulate such questions, put them in church calendars, print them in home town newspapers, and so on. They will create interest, start people talking and thinking, help them to get ready for plans to be carried out later.

Finally, such parents can let their church leaders know now that *they are interested* in this program and ready to cooperate in it. They can ask their church leaders to do something about the matter, or what they are planning to do. Some parents could do much to get some helpful enterprise along this line under way next autumn.

So, parents and church leaders can begin now to think about this emphasis next year and to plan for it.

What Are the Facts?

Child Labor Problems

BY the end of 1933, child labor under 16 years had been banned through the adoption of National Recovery Codes by approximately 200 industries. The cotton textile code was the first to outlaw child labor, incorporating a clause prohibiting the employment of children under 16 years of age in cotton mills.

* * * * *

The National Child Labor Committee submitted to the National Recovery Administration a statement of general principles to guide in the preparation of child labor clauses in all codes:

1. A 16-year age minimum should be included in every industrial code and should apply to all types of employment in the industry; for industries, or specific processes in industries, where unemployment is especially acute, or where the risks of employment make advisable adult workers, an 18-year age minimum should be specified.
2. The employment of learners or apprentices should be strictly regulated as to the number permitted, wages, and length of apprenticeship period.
3. Wage rates for junior workers should not be considered on an arbitrary age basis, but if such workers are bona fide apprentices, they should be dealt with on that footing.

* * * * *

It has been estimated that during the second half of 1933 about 100,000 children under 16 years of age were released from employment as a result of the work of the NRA; that another 50,000 persons between 16 and 18 years of age were enabled to give up dangerous occupations; but that approximately 140,000 children are still employed in work not prohibited by National Recovery Codes.

* * * * *

The proposed Child Labor Amendment to the federal constitution is being acted upon by the state legislatures. It came before the Sixty-eighth Congress, having been adopted as a joint resolution by the House of Representatives (297 to 69) on April 26, 1924, and by the Senate (61 to 23) on June 2, 1924. It reads as follows:

Section 1. That Congress shall have power to limit, regulate, and prohibit the labor of persons under 18 years of age.

Section 2. The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

Up to 1932, the following states had ratified the amendment: Arizona, Arkansas, California, Colorado, Montana, Wisconsin. During 1933, the following states ratified: Illinois, Iowa, Michigan, Maine, Minnesota, New Hampshire, New Jersey, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Washington, West Virginia.

* * * * *

Write to the National Child Labor Committee, 331 Fourth Avenue, New York City, for additional information.

See also, *Information Service,* Volume XIII, No. 3: January 20, 1934. Published by the Department of Research and Service, Federal Council of the Churches of Christ in America, 105 East Twenty-Second Street, New York City.

Mother and Daughter Week this year will be observed May 13 to 20. Program suggestions and materials may be secured from the International Council of Religious Education. Send for price list.

The Story of a One-Room Church

III. The Young People's Program

By Marie Newman*

THE youth program in our little church was really born in 1914 when the "Tried and True" class was organized. All of the young people were in this group without respect to age or experience. When they left the junior group, the "Tried and True" class was the only place they had to go. This practice continued until about 1926. By that time, many of our young people were going to high school and it became necessary to restudy our entire plan. The processes of re-building have been going on for these eight years and we still have many more problems to solve.

Although it is not possible to report all of our experiences in connection with the building of a program, there are a number of matters which can be described.

When we began our work in earnest eight years ago, we decided that first of all we needed to agree upon some very definite goals of work. They were stated as follows:

1. To rebuild our entire youth organization.
2. To enlist our young people in helping to build a well-balanced curriculum of Christian living.
3. To provide specific opportunities of training for our young people.
4. To create loyalty to the church, and especially to Christian ideals of living.

It is the purpose of the remainder of this article to show what we have done and the methods we have used in realizing these goals in our youth program.

To trace all of the influences and efforts from the "what we were" to the "what we are" is difficult. Like the children's division program it has been a slow process and we have not yet fully attained any of our goals.

Improving Our Youth Organization

For years the "Tried and True" class was *the* young people's organization. It functioned on Sunday through a young ladies' class and a young men's class, each with membership ranging in age from early teens to twenty-four years. Our first feeling that some more definite policy and plan needed to be made for organization of our young people came when three or four enthusiastic, persistent, heretofore unrecognized intermediates asked to be promoted to the young people's class. The young people felt that the intermediates were too childlike. As we discussed the problem in our educational committee, and finally in the Sunday school council, we found that only a definite policy of promotion in the young people's division could meet needs and save friction. As a result of this decision, the following plan of organization was agreed upon: intermediates (12-14 years of age); seniors (15-17 years of age); and young people (18-24 years of age). We are trying to make the grading for the two younger groups compare to junior high school and senior high school grading. We believe, too, that it is a much better policy for the whole school to have these classes known in the school generally by their chosen organizational names, especially since occasions and circumstances sometimes make it unwise to adhere too rigidly to school groupings. It is the responsibility of the educational committee, however, to deal with grading problems when they arise. We desire to improve our organization of the young people in the church school so that intermediate and senior boys and girls can be in separate classes.

Then we have a Girls' Guild, a missionary organization to which girls from the senior and young people's groups belong. We are coming to feel that, for the sake of the young people's group as a whole, boys should be included in our young people's missionary organization.

These classes and groups need to feel more unity as a young people's group. We are in the process now of forming an interclass committee in order to work out closer relations between all the classes.

Building a Richer Curriculum

I shall discuss the present curriculum and its development from four angles.

The first is that of *instruction.* It is natural to expect that graded materials should follow the junior right into the intermediate group. Today that is our policy. The method by which we arrived at this policy has been one of trial and error. In the process of getting graded materials used, young people's leaders seemed to be the hardest to convince. But now we are glad to say that in our junior and senior high school groups graded lesson materials are a definite part of our policy. The young people's groups have used graded and elective courses but at the present time they are using uniform lessons. We are giving the matter of curriculum careful study at the present time.

So far, the basis of instruction in the Girls' Guild has been our denominational mission study books. Before the group is broadened to include the boys, a joint group of young people and leaders will study possibilities and choose materials to meet our needs.

The "Tried and True" class which now includes our young people's group, through its devotional committee, has a definite policy for class meetings. A speaker is brought into the regular monthly class meetings, held on a week night, and an hour is used as a forum. Some recent topics which have been discussed are:

"Abraham Lincoln—as Others Have Seen Him"
"Peace—Our Convictions about It"
"The Bible—as Literature"

These topics constitute our special emphasis and thus tie us to the special emphases of the County Young People's Council program.

During the summer, Sunday evening meetings of the classes are held, often for an out-of-door service.

Weekday meetings are not as yet being held by our intermediate and senior classes.

The second phase of our curriculum is that of *worship.* We use many opportunities for training in worship for the members of our young people's division.

*Culver, Indiana. Director of young people's work in Zion Church, and member of the young people's committee of the Indiana Council of Religious Education.

Each month a committee of three young people is chosen from the young people and senior groups to help in planning the worship programs for the church school for the month. They are solely responsible for the planning and leading of the worship the last Sunday of each month.

The class groups in their regular meetings plan their own worship periods.

We believe that one way to gain an appreciation of worship is for the leaders to approach their share in worship and its planning in terms of its meaning to them. Right now some of us are discussing some method of leading our young people into the joy of a quiet meditative time of their own at least once each week. This is to be our next step in the development of the worship phase of our curriculum. We believe it might be done by our worship program committee each month. They could outline a program of meditation for a month with themes similar to the theme of our worship programs for the church school.

Thirdly, we recognize in our curriculum the need to include *service* activities for young people. The "Tried and True" class has from time to time rendered valuable service to the church and community. As in the children's division, participation in the program of the church in any of its phases has been looked upon as service. The young people have generously given of time and talent in special programs, regular Sunday morning talks, and in special service activities of a practical nature such as helping to buy hymnbooks, painting the screens, and making equipment for the children's division. At the present time there are two special projects being promoted by the young people's division. One was initiated by the senior high school group. It is the establishment of a picture fund so that good religious pictures may hang on our church walls. The other project has to do with the landscaping of our church lawn. This is being sponsored by the "Tried and True" class.

The fourth phase of our curriculum is that of *recreation.* Since the "Tried and True" class has been organized, there have been social activities for that group. Three years ago the senior or high school group named themselves "Kolas" and since that time they, too, have had social activities as a group. Two of our young people's teachers and two young people have just finished a course in "Young People's Department Organization and Administration" in a Standard Community Training School, and have a report which, if adopted, will result in a better recreational program for our entire church.

Providing Specific Opportunities for Leadership Training

We started a few years ago with a local school training class. Now our teachers make use of training work that is provided through interdenominational channels, such as the Standard Community Training School which has offered courses for the last six years. Every year we have had credit students and our school has paid registration fees for those who attend. We always have our young people represented at county and state conventions and conferences and at the summer camps held in our state and at Lake Geneva, Wisconsin. The value of such training has been discussed in previous articles. Suffice it to say here that present vitality and reality in our program rests much with our young people. With their persistent enthusiasm and constructive ideas we can scarcely keep from going forward. We recommend the investment of money in such training of young people as the church's best way of strengthening its own program and of serving its community.

You may ask: "How did you arrive at this training policy?" We talk and talk about conventions, conferences, and camps. Then we go ourselves as leaders and take young people with us. We educate our school about their benefits by having our young people report their experiences and put into use the values they gain there.

Helping Our Young People Build Abiding Loyalties

There are no adequate materials with which loyalties can be built, except out of life itself. The leaders of young people at Zion, at least those who have been at the job eight or ten years, believe that the first step in realizing this objective in our program must be through our own viewpoints—not loyalty to *our* church alone, but to the church through its church school, Sunday evening meeting, and pulpit, as they provide means and training for working at the great cause of building a Christian world. Institutions are not sure enough, principles alone endure.

The leaders also believe that loyalty to the simple principles of Jesus and to him as one who did live them is of much more importance than the creed of any church. Not what religion condemns, but what religion makes possible is the goal by which we guide all our teaching, counseling, and living.

How can this be built into a program? Just as we build it into our personal attitudes, so should we strive to build it into the attitudes of others—through conversations, class discussions, forums, and active participation in Christian enterprises. Always loyalty to the church can be expected—not by putting church activities in direct conflict with school activities, but by letting them come from the planning of young people themselves and thus from the beginning the program will be charged with the interest of youth itself. All that we are doing in our church is not enough. We must increasingly bring our young people into touch with the outside world.

Our young people participate actively with the youth of other churches in our district in a fine cooperative program. We try to encourage reading, and we bring in workers from other towns to bring inspiring messages. We never miss an opportunity to hear a new voice and message.

In Conclusion

In my rather generous contacts (for a farmer's wife) with young people, our own young people here at Zion have thrilled me just as much with their keenness, tolerance, and capacity to see the great problems of living everywhere about them as have any young people I've known. Their ability for dreaming dreams and seeing visions and having convictions is just as great as that of youth anywhere—sometimes a bit more I think. We have been pleased with a few successes, but our task has only begun. Building a program with young people, like educating their leaders, is a continuous process for we would—

> Open a few great windows,
> Wonderful windows,
> Measureless windows,
> For their souls.

The Call of Summer

Information Concerning International Council Camps and Schools

To the Camps

THE International Older Boys' and Girls' Camp Conferences present a unique opportunity for training and enrichment to young people. These camps will complete their twenty-first season of service to the youth life of the Protestant churches of the continent this summer. Just as they have helped youth grow they too have grown and enlarged so that this summer the program will be more comprehensive and challenging than ever before.

The Scope of Courses

There will be three types of courses offered this summer. The first includes survey courses which aim to give the camper an opportunity to do creative work in basic areas of his experience. The second type includes a wide variety of methods courses which aim to provide specific training in the various phases of Christian leadership. The third type includes a wide variety of hobby interests. A number of courses of each type will be provided from which the camper may elect in the light of his needs and interests.

Other Elements in the Curriculum

Courses are only a part of the curriculum of these camps. The building of personal programs of living by each camper, based on personality and local church and community needs, is an important factor in the curriculum. Worship, recreation, and friendship with great leaders are all given their proper emphasis. Inter-denominational fellowship is stressed because it is important in the life of youth. Finally, campers themselves have a real part in the administration of the camp program, so that they will not only learn the technic of camp leadership, but they will also receive training in a laboratory situation.

Select Your Delegates Now

The church and county councils should plan now to send their outstanding young people to these camps. In many churches and councils, young people put on plays, dinners, and other activities in order to make money.

The Dates of These Camps

Geneva Glen, Colorado
Girls, July 30-August 11
Boys, August 13-25

Lake Geneva, Wisconsin
Girls, August 6-18
Boys, Aug. 20-Sept. 1

Winnipesaukee, New Hampshire
Girls, August 6-18
Boys, August 20-September 1

The Cost

The rate for board and room, for the full period, is $17.50. This includes linen and bedding. The registration fee is $5.00.

To the Schools

PLANS are being made for two significant leadership schools this summer. One will be at Lake Geneva, Wis., and the other at Lake Winnipesaukee, N. H.

The School at Lake Geneva, Wisconsin

This school will have three important features this summer. The first is a Laboratory School for Children's Workers to be held July 16-27. Miss Hazel A. Lewis, Director of Children's Work for the Disciples of Christ, will be the director. She will be assisted by other workers with children. This laboratory school will parallel the other two features of the school.

The second feature is the School for County and City Council Workers to be held July 16-21. The courses for this school will be arranged so that children's leaders in council work can observe in the laboratory school. This School for Council Workers should be especially outstanding this summer because of the fact that during this same week the staff members of all state councils will be present for a conference with the staff of the International Council. Many of these leaders will give leadership in this school.

The third feature is a School for Local Church Workers to be held July 22-27. Many outstanding faculty members will be present to teach a variety of courses in the standard curriculum. This school will be of special interest to those who can give only one week to such an experience.

The School at Lake Winnipesaukee, N. H.
July 23-August 3

In light of the fact that the Connecticut Summer School is joining with the school, this should be a veritable summer university. Arrangements have been made to have twenty-three nationally known leaders on this faculty. There will be five advanced courses and twenty-two standard courses in the schedule. Demonstration schools for kindergarten, primary, junior, and intermediate workers will be held during the entire two weeks.

The Cost

The cost will be $9.00 for the one-week period and $17.50 for the two-week period, with two in a room. The registration fee will be $5.00 for two weeks and $2.50 for one week.

Suggestions for Building Worship Programs

MAY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Bernice A. Buehler**

THEME FOR THE MONTH:
"The world is a beautiful wonderful home, Our Father has made for us here."

Thinking with the Leader

If you would win a man to your cause, first convince him that you are his friend.—ABRAHAM LINCOLN.

Have you ever wondered about the world, how small it is growing, how strangely interdependent it has become, how like a beautiful, wonderful home for all God's children? Common necessities, travel, and radio have brought people into such close contacts with each other that they can no longer live as an isolated people in a lonely nation. The nations of the world need to live as members of one large family and learn to know the one God who is Father of all.

Picture a small family group, each child a distinct personality yet all loving, sharing, and working together. Can you picture the nations of the world living with such unselfish cooperation? It takes a rather long stretch of the imagination, at present, does it not? However, as we develop appreciation for other people, discover their likes, dislikes, contributions to the world culture, and our relationship as children of the Father, we will grow toward a more friendly world made up of more Christlike people who, because of their common love for God, find all mankind a brotherhood.

Why do you enjoy your best friend? How do you share experiences with her? Is not the mutual exchange of thoughts and desires essential to the deepest kind of friendship?

Our problem then becomes one of helping our children so to appreciate the contributions which other nations have made to a world culture that world friendship will find real meaning in the mutual exchange of gifts.

Do you know anyone of another race? Do you feel free to invite him into your home, share thoughts with him, treat him as an equal, be a friend with him? Yes? Then you are ready to lead children into an appreciation of other people. No? Then first, dear leader, you yourself must become acquainted with and appreciate friends of other races.

Read *He Took It Upon Himself* by Margaret Slattery; parts of *Living Creatively* by Kirby Page; and *Immigrant Gifts to American Life* by Allen H. Eaton. Do you have access to these? Visit your public library. Ask the librarian for stories about the achievements of other races. Know their best and you will be in position to share your discoveries with the children.

Usually our world friendship projects take us to other countries. We try to see the children in their own settings. Often they are so far removed from us that they lose reality. Can we appreciate and understand the child in Africa if we cannot appreciate and understand the African child in our midst?

Let us, therefore, this month help the children to know and appreciate the contributions of all races to the needs and culture of every other race and to recognize in them children of God as truly as we are his children.

The book, *Creating a World of Friendly Children* (Committee of World Friendship Among Children, 287 Fourth Avenue, New York City, twenty-five cents), will prove an excellent help in developing this theme. Write to the Committee for additional materials. Inquire of your own mission board. Visit the public library.

This month's work leads directly into next month when we will endeavor to create an appreciation for the work of "Our Church and the World," thinking more specifically then of the work of our own denomination.

Activities Conducive to Worship

1. Invite people of other races into your group, especially adults, to share experiences with the children. (The poem, "Little Brown Baby," by Paul Laurence Dunbar will mean more to children if read by one of the same race as the author.)

2. Make a study of things in the home which come from different countries. (See *Creating a World of Friendly Children* and other books.)

3. Make a collection of poetry from different races. Your group must determine the possibilities for this. Less advanced groups will enjoy collecting nursery rhymes from the various countries. (Consult public library for material.)

4. Make a book of "Children from Many Lands." Find pictures in the newspapers, especially the Sunday editions. Some of your third-graders will enjoy writing a few sentences below the picture to tell of the contribution of that race to our friendly world.

5. Study radio programs to discover broadcasts from other countries and the contributions of other nationalities to our own programs.

6. Keep a bulletin board on which new items will be exhibited before being placed into notebooks.

7. Make a book of "Heroes of the World" to include both political and religious leaders.

8. Plan your own "World's Fair." Encourage the children to bring things from home, to ask their friends for things which have been made by other races. Let the children arrange the exhibit according to countries and races, and label the various contributions.

9. Learn the song "The World Is a Beautiful, Wonderful Home."[1] Illustrate it and write stanzas in keeping with your group's interest.

10. Learn games of children in her lands. If your group is small they will want to play the games. In one group the visitor, a Chinese student, demonstrated a Chinese game to the real enjoyment of all the children. (See *Creating a World of Friendly Children* for suggestions.)

11. Plan a party to which children of many races will be invited.

12. Create an interest in reading about children in other lands and report same to group. (See your librarian for suitable books for your children.)

13. Plan at the close of the month to share your discoveries with some other group—parents, another grade, or this might become your group's contribution to the Children's Day service. This might be done by combining your discoveries in a play by the group. (See "The House That Friendship Built" in *Creating a World of Friendly Children.*)

May 6

THEME: *Creating an appreciative interest in people of other races who, as children of one Father, help us to have the necessities of life.*

HAVE ON HAND:

1. Pictures of children in other lands.
2. Set of poster pictures of "Children from Many Lands."

(National Child Welfare Association, 70 Fifth Ave., New York City. These are $1.50 a set, which consists of a portfolio of posters from ten different countries, 11 x 14 inches, printed in six pastel colors, with a verse below each picture setting forth some national characteristic.)

3. Books about children of other lands. (Secure these from your public library. *Creating a World of Friendly Children* has a rather extensive bibliography.)
4. A few things you have from other countries; silk handkerchief (China or Japan); rubber bands (Brazil); hemp rope (Philippines).
5. Pictures of the World's Fair and exhibits of various nations.
6. A globe or map of the world.

FELLOWSHIP PERIOD: The early comers will be interested in the pictures, books, articles on your table. Listen to their comments, ask questions, and help them to find various countries on the globe.

QUIET MUSIC: "In Christ There Is No East or West"

LEADER: "The Earth is every child's home. No matter where his home is, the whole Earth with its blue oceans and green fields is every child's treasure chest and workshop and playhouse."

SONG: "The World Is Very Beautiful"[2]

LEADER: People everywhere lend a hand so that others will have the things which they need. Do any of you have something with you that came from another country? (Let the children enumerate imported articles. See *Creating a World of Friendly Children.)*

POEM (*by leader, assistant leader, or child*):
"God's Children Live in Many Lands"[3] or
"Friends in China"[4] or
"Friends All Over the World"[5] or
"Friends from Afar"[6]

SONG: Choose one familiar to the group, or learn one of the above.

STORY: "Tommy's Birthday"

One happy day in November, Tommy had a birthday. Birthdays are always beautiful days, but this one seemed even more beautiful than usual because everyone in the family was happy. Big Brother was home again and Aunt Laura had come for a visit, so that even the cake had to be extra large.

When the romp was over and the candles all blown out, everyone sat together around the big open fire for a quiet little visit before bedtime, and Tommy, with all his precious new gifts, sat right down in the middle. Suddenly, after a moment of silence, when everyone was watching the funny little sparks chasing each other up the dark chimney, Tommy exclaimed:

"Oh, I love everyone in all the United States!"

"Why, only the United States, little son?" asked his father. "The whole world needs love."

"I don't believe it needs my love," said Tommy. "It is far away and I don't need it, and it doesn't need me."

"Oh," Big Brother said, "there is no such thing as 'far away' today. The people of the world are as close together as brothers."

"I wonder,' asked Aunt Laura quietly, "how many of Tommy's birthday presents, here, came from other peoples in the world, and how many people of other lands had to help before he could have them."

Tommy sat up very straight with bright eyes and looked at the table beside him, laden with his beloved gifts.

*Student, The Divinity School, Yale University, New Haven, Connecticut.

"I see a basket of delicious dates," said Mother. "They were picked in a far-off land and traveled on the back of a camel long miles over the desert to the ship that brought them to us."

"I see handkerchiefs. The flax, from which the beautiful linen was woven, is grown in the fields of Belgium," said Grandfather.

"And that funny puzzle came from Japan, I am sure," added Big Brother. "The Japanese are very clever toy-makers."

"Your gay new neckties, Tommy, were made from silk spun by little silkworms in the south of France," said Auntie.

"A Mexican Indian carved that leather belt, a funny Chinaman, with slanting eyes, embroidered those slippers, and no doubt a trapper in the northern Canada woods killed the little animal from whose fur your warm gloves are made," added Father.

"The coffee we had for supper came from Brazil, the sugar from Cuba, the rice from China or the Philippine Islands," finished Aunt Laura, almost breathless, and everyone laughed.

"Why, we have only begun!" cried Big Brother. "The rug you are sitting on, Tommy, came from Persia, the brass bowl beside you from Russia, the wool of your warm flannels from sheep that once grazed on a Spanish mountain-side, this book was published in London and this one in Edinburgh, and Mother's pot of bulbs, there, came from Holland."

Tommy stood up suddenly, with glowing cheeks and shining eyes. "How wonderful it is," he cried. "All the world helped to make my birthday. All the world helps us to live! I love *all* the world, Father, and I want to help, too!"

—From *The Children's Story Garden*, collected by a Committee of the Philadelphia Yearly Meeting of Friends, Anna Pettit Broomell, Chairman. Copyright, 1920, by J. B. Lippincott Company. Used by permission.

OFFERING: Today we are giving our gifts to show our love for God. Every Sunday some of the boys and girls in other countries are giving of their gifts just as you and I give ours today.

SONG: One familiar to the group.

LEADER: Do you know children from other countries who are living here in ———? I wonder if any of your parents or grandparents came to America from another country. (Let the leader tell of her own ancestors. Encourage the children to ask parents what country their ancestors came from. Ask them to report next Sunday.)

We have talked today of many things which come to us from boys and girls of other lands. Let us try to discover more about the lovely gifts from other races and tell about them next Sunday. (Poems and pictures as suggested in "activities.")

SONG: We're Children of One Father"[7] or "The Father's Care"[8]

May 13

THEME: *To create an appreciation for the artists from other countries.*

Since this is Mother's Day, we are making a special study of the Madonnas. The following are suggestive and can be ordered from the Perry Pictures Company, Malden, Mass., in the ten- or one-cent size.

"Mother and Daughter," Le Brun (French)

"Feeding Her Birds," Millet (French)

"Madonna and Child," Dagnan-Bouveret (French)

"Holy Family," Rubens (Flemish)

"Madonna and Child," Murillo (Spanish)

"Rembrandt's Mother," Rembrandt (Dutch)

"Madonna and Child," E. Deger (German)

"Madonna and Child," Gabriel Max (German)

"Lady Cockburn and Family," Reynolds (English)

"Whistler's Mother," Whistler (American)

Help the children to appreciate as many of these as you can get. Let them make up stories about them. They might like to pose Millet's. Let them find on the map the home of the artist. Tell them the following story incidents about the pictures. If possible, have one small picture for them to mount and take home to their mothers.

See *Artist Biographies* by M. F. Sweester for story sources.

POEM: "Friends from Afar"[9]

STORY: "The Sistine Madonna"

Several centuries ago there lived in Italy a young painter named Raphael, who used his great talent, his brushes and paint, to help the people in their worship. One day it was decided that the monastery of San Sisto needed a picture to beautify the chapel where the monks went to pray, and Raphael was called upon to paint it.

The madonna and child was chosen as the subject. A great scaffold was built against the wall, and Raphael came to the chapel every day to paint the picture. For three months he worked, as the figures of the mother and child, the adoring saints and angels, each day became more like his ideas of them.

When the painting was finished it drew the eyes of all who entered the chapel and its beauty and meaning exalted the spirit of all beholders.

The Prince of Saxony, who was traveling all over Europe, one day stopped to pay the monastery a visit. He came into the chapel and was startled by the beauty of the picture of the mother and child. There were the soft blue mantle and the red tunic of the madonna, and the gorgeous robes of the saints, but it was not these which made the picture so beautiful to him.

The look of mystery in the mother's eyes, and of willingness to sacrifice her dearest, if need be—it was that most of all which impressed him so greatly. And the deep eyes of the baby in her arms reflected, he felt, the soul of him who was to be the savior of the world. The mother and the child, as they seemed to float toward him on the clouds, were very real indeed to the prince.

He resolved he must have the picture for the people in the big city of Dresden, in his home in faraway Saxony. The monks did not want to give up their treasure, but year after year the prince continued to urge them to let him have it, with offers of more and more money.

After forty long years of persuasion, when the prince had long become king of his country, the monks finally decided to let him have the picture. They did it only on condition that the king would have a copy made for their chapel, as nearly like Raphael's work as possible.

So the "Sistine Madonna," as the painting had come to be named, after the chapel which had been its home, was very carefully packed. Then it was sent on its journey to Dresden, where the people were eagerly waiting for the picture now spoken of by many as "the most beautiful in the world."

When the big box in which the painting had traveled arrived in Dresden it was taken to the palace and carried right to the very room where the king's throne stood. Many stood about to watch the unwrapping of the art treasure their king had desired so long.

The place in the throne room where the lighting was found to be best was the very wall where the great golden throne stood. So the king impatiently shoved against the throne with his foot and said, "Make room for the great Raphael!"

Raphael's picture of the Madonna and Child did not remain on that wall very long. It was considered too beautiful to be kept in a place no more accessible to all people than is a king's throne room. Therefore it was taken to the Royal Art Gallery, where thousands of people go every year to see great paintings. A room in the gallery was set aside for the Sistine Madonna alone.

Now scholars and merchants, rich and poor, young and old, travelers from all over the world, go to that room in Dresden to see this painting. All stand reverent before its beauty and before the look of deep devotion in the faces of the mother and child.

—From *Greatness Passing By*, by Hulda Niebuhr. Published by Charles Scribner's Sons. Used by permission.

May 20

THEME: *To create an appreciation for the artist musicians and their contribution to our culture.*

In the book *Immigrant Gifts to America*, the author tells of the thrill he received one morning when he read the following evaluation of the New York Philharmonic Symphony by a French critic, Henry Prunieres, in a New York paper:

I have never heard anything comparable to the New York Philharmonic Symphony. I do not know whether New York is aware of the superiority of American orchestras over those of Europe. But how is it possible not to achieve such perfection when American orchestras are formed from the best players produced in all countries; brasses from Germany; strings from Italy, Austria, Hungary, Poland, and Russia; woodwinds from France and Italy; plus the instrumentalists trained in America.

In order to confirm this report, the author wrote to the secretary concerning the personnel of the symphony orchestra. The following was the reply he received:

The Philharmonic Symphony Orchestra goes abroad with its full personnel of 114 men and four of the staff. Of this number, 34 are American born, 72 are American citizens, born in the following countries: Austria, 2; England, 1; France, 2; Germany, 10; Holland, 6; Hungary, 4; Italy, 13; Lithuania, 1; Palestine, 1; Roumania, 1; Russia, 29; Scotland, 1; Spain, 1. Twelve are aliens, coming from the following countries; Belgium, 2; France, 5; Holland, 3; Hungary, 1; Italy, 1; all of these men are awaiting citizenship papers.

See *Music Appreciation for Children* (Educational Department, Victor Talking Machine Division, RCA Victor Co., Inc., Camden, N. J.) for boyhood biographies of composers. Have your pianist play selections from outstanding composers.

An appreciation of "spirituals" would also be in order. See "Gifts of Music and Song in Better Americans, Vol. II, by Mary DeBardeleben; or the story of Roland Hayes in *The Upward Climb* by Estelle Haskin.

Note nationality of the composers of the music which you have used in your department.

STORY: "What it Cost"

One morning, in a school for war orphans in Czecho-Slovakia, the pupils were chatting excitedly as they began the day's activities. The building which was their home and school had been given to them through the American Junior Red Cross and the American children had sent money during the war to help buy food for the children of the country. Now there were plans afoot for some mission of friendship whereby the children of Czecho-Slovakia might express their thanks to the children of America.

"There are not so many things we can do to show our thanks to the children of America," suggested Jan. "It wasn't much of a list we made yesterday!" "There are so many more of them than there are of us!" mourned Sarko. "And that was rather nice for us," broke in Rosa. "Just think how much the Junior Red Cross did for us!"

"I wish we could all go over and sing for them," said Bettka, remembering the times they had sung in various places and on many occasions in her own country. "How could we?" laughed the others. "That could cost very much money, and we haven't any!"

Just then the director of the school arrived. He was father, teacher, counselor, all in one, and the children greeted him with great affection.

"I have good news for you," he told them. "The boys and girls of this school are to come to America with me."

The children's eyes shone with excitement. "That is," the director added, with a mischievous glint in his eye, "if you are willing." "Aren't we, though!" they chorused, as they clapped their hands and laughed, just as he knew they would. Bettka looked about her as if to say, "Aha, my plan was not so bad after all!"

"A committee has chosen our school to give some thank-you concerts to the people of America," the director went on. "They are giving me the money to pay our way. We will sing some songs in our language, the old folk songs of our nation, for the American people will like to have us share the songs we love the best. And we will sing for them some of their country's songs to show them how much we apreciate America."

Of course, the boys and girls were happy over the prospect of the journey. They set to work with a will to improve their singing of the Czecho-Slovakian songs they had always known, and to learn in English some American songs loved in all America. Sarko, young artist that he was, made a picture of them all as songbirds, perched in the rigging of a sailboat on the way to America, "Because we will sing our way," he said.

Doctor Bakule, their director, always loved helping them with their music, and his heart was in this now task too. "You cannot really sing the American songs," he said, "you cannot sing any songs, unless you understand, and really feel what you are singing. So, if we are to sing the American songs with understanding we must study much about America in these days."

"We do know quite a little about America," offered Mary. "We get letters from American children every month, and we write to them in our English class!"

"That helps a great deal," answered the director. "Tell me what your letters from there have been saying."

"There's a boy named Jack who writes to me," reported Michael. "The last time he told about a new automobile his father had bought. Jack wrote how fast it goes, how big it is, and how much it cost."

"My letter," said Jan, "Told about a doll-house that Charles built for his sister. He did not tell us much about it except that it had eight rooms and was worth a hundred dollars."

The director asked, "Did any letters tell about 'America the Beautiful,' about the rivers and lakes and mountains and skies and sunsets, about the fields and prairies, and about the good people there?"

"No," said Rosa, "we have noticed the American children tell mostly about how much things cost and how big they are and they don't tell about things that don't cost anything, like mountains and people. Probably they think we know that the country is beautiful and the people good."

"Probably," assented the director, "but let me know when the next letters come and what they tell about."

When the next letters came the children brought them to their singing class. "They don't tell about 'O beautiful,' " they said, "and they don't tell about 'home of the brave.' It seems the American boys and girls think we know all about that."

"What do the letters tell about this time?" asked the director.

"Mine tells about an electric train John received on his birthday," reported Frantik. "John tells that it goes almost as fast as a real train, that it is the biggest toy train made, and that it cost his uncle a great deal of money."

"All about how big it is, how much it cost, and how fast it goes," mused the director. "But, of course," he said to the children, "all that is always interesting. We all like to see things that go fast, and we are interested in things that are big, and we wonder over things that cost much money. It is very natural that their letters should tell about such things. But songs are not about how big things are, how much they cost, and how fast they go."

Then he showed them reproductions of paintings by American artists and photographs of American landscapes, and the children learned what "spacious skies" and "amber waves of grain" and "purple mountain majesties" in America might mean. He told them stories of American history, and they came to appreciate what the song means that tells of

> ". . . pilgrim feet,
> Whose stern impassioned stress,
> A thoroughfare of freedom beat,
> Across the wilderness,"

and why the people of America love to sing "Away down south in Dixie." The Negro spirituals charmed them, lovers of music that these children were.

They became so interested that they spent all their spare time in reading the history and literature of America. So these Czecho-Slovakian children learned of American pioneers and scientists and inventors, of artists, musicians, and poets, of great men and women of the north and of the south, of the east and the west. They came to think so much of Abraham Lincoln that they celebrated his birthday in a special program. And they grew very expectant of the beauty of our mountains and valleys and waters.

By and by the children were ready for the journey across the ocean, and they left for America with great eagerness for all that the experience might mean to them.

They came and gave their "thank-you" concerts in New York and Chicago, in Philadelphia, Washington, and Boston, and everywhere they captivated their audiences.

They sang humorous songs in their own language with such rollicking fun in their eyes and voices that all the audience laughed too, though they understood not a word. And when they sang their own national anthem, "Where Is My Home?" slowly and sadly, all hearers were sad with them, though they understood not a word.

Their voices were not lovelier than the voices of other children trained to sing, but their singing was more lovely than that of many children. When they sang "America the Beautiful," and "Land of the free and home of the brave," and "Mine eyes have seen the glory of the coming of the Lord," their songs touched the hearts of all hearers.

Some American people listening said to each other, "They sing our songs better than we have heard our own children sing them. How can that be? Why is that true?"

In one city the American school children gathered their nickels and dimes and bought some presents for the Czecho-Slovakian children. One gift was a reproduction of the statue of an Indian at prayer on his horse, which the visitors had admired in one of the parks of the city; the other was a camera, chosen because the visitors had been heard to say that they would like to take pictures of the many beautiful places they were seeing.

The statue was small, and the camera was no larger than a traveler's camera ought to be. When the gifts were presented the American children appeared worried. They said, "These gifts are not very big, and they could not be so very costly, for they were bought with boys' and girls' nickels and dimes, which was all most of us had. We hope you will think them worth taking on your long journey home."

The visiting children thought that was a strange thing to say, when the spirit of friendship was so evident in the gifts. Who had ever heard of being concerned about the money cost of a gift received! And they thanked the American children very enthusiastically and sincerely for noticing and remembering the special desires they had expressed, and for getting so quickly the things they had most wanted. Then the Czecho-Slovakian children sang their farewell songs and prepared to sail for home.

For days after the visiting singers had gone, many people kept on humming to themselves over and over again the words and the music of "O beautiful for spacious skies" and "O beautiful for pilgrim feet," with the loveliness in its meaning that the Czecho-Slovakian choir had put there for them.

—From *Greatness Passing By*, by Hulda Niebuhr. Published by Charles Scribner's Sons. Used by permission.

May 27

THEME: To create an appreciation for the religious contributions of the various races, *especially the Hebrew race.*

STORY: "A Little Boy Who Learned to Love the Jews"

One day a father was sitting in his study reading when he heard a great shout and cry arise from the children in the yard below. In a little while his own son was standing beside him flushed and panting.

"You seem to have been having a very good time," said the father.

"Oh," said the child, modestly, "it was only a little Jew boy whom we were licking."

The father jumped to his feet, upsetting his chair. "A Jew boy? Were you licking him? What has he done?"

"Nothing," said the child hesitantly, for his father looked so queer.

At once the father snatched his hat and started for the door calling to his little boy, "Come with me, we must find that little Jew boy and beg his pardon."

Puffing and panting, the little boy ran after his father. They looked into the yard but all the children had gone, even the little Jew boy. Down the street and around the corner they rushed, but he could not be found anywhere. Breathlessly they asked three passersby if they had not seen a poor, ill-used Jew boy. But the child was nowhere to be found. So the father and his boy turned around and started slowly toward home. They returned to the room in which the father had been reading. For a few minutes they sat there without saying a word. Then the father said, "There is nothing more to do. I hope you will meet that little Jew boy some day so that you can give him your hand and ask him to forgive you. You must tell him you did that only because you were stupid. Let me tell you, the Jews are by way of being a very wonderful people."

At this the father reached up to a shelf and took down the Bible.

"This book that you love so much is filled with stories of the Jewish people. There is Moses about whom you have studied—Moses who gave to the world the ten great commandments. If he were living today, he would be called a Jew. There is Samuel who listened for the voice of the heavenly Father. If he were living today, he would be called a Jew."

The boy's eyes grew wide with wonder and surprise, and the father went on. "There is your friend Daniel who prayed to the heavenly Father even when it was very hard. If Daniel were living today, he would be called a Jew. Then there is the greatest person who ever lived, Jesus; he also was a Jew."

By this time the little boy had come over to his father and was resting his elbows on his father's knees. His face was flushed and his eyes were very bright. Looking up into his father's face, he said, "Father, I did not know they were such wonderful people." The father patted him lovingly on the head and said, "Yes, my child, the Jews are by way of being a very wonderful people."

—ESTHER FREIVOGEL, Melrose Curriculum, Grade III.

[1], [2], [5]*Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.

[4], [6]Edith Lovell Thomas, *A First Book of Hymns and Worship.* New York. The Abingdon Press, 1922.

[7]Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries.* Richmond, Va., Presbyterian Committee of Publication, 1929.

[3], [8]Danielson and Conant, *Song and Play for Children.* Boston, The Pilgrim Press, 1925.

MAY SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By May Fenerty Settle**

"For every child moral and spiritual training to enable him to stand firm under the pressure of life." —CHILDREN'S CHARTER, White House Conference.

"To afford a true educational training in giving (sharing) is to cultivate attitudes, and initiate practices that will be productive beyond all reckoning." —GERTRUDE HUTTON, in *Missionary Education of Juniors.*

THEME FOR THE MONTH: *Christ Around the World* ("Touch Hands Around the Rolling World")

WORD TO THE LEADER: During this month we are to bring to a focus our concern that our juniors achieve a sense of the oneness of God's children in the love of Jesus. This desirable outcome is to be achieved not by discussion, not by song, nor even by prayer. It does come by such inter-racial and international activities as will enable our juniors to know other juniors, and other juniors to know ours—not as faraway residents of alien lands but as folks to whom we send messages and from whom messages come to us.

Worship materials for the month are provided to be used with the working out of a "*Friendship Circle Around the World*" in which the members of the circle are the groups in various localities with which we touch hands through the exchange of messages and perhaps of gifts.

The four Sundays of the month may serve to initiate activities which will require many weeks to complete. They may also serve to summarize and bring to culmination work that has been in progress for some time past. If Children's Day comes early in June and is missionary in character, this month's work and worship may make a suitable and effective part for the junior share of the program. As the stations are chosen for which an enterprise is to be undertaken, and the study and investigation which are to make the enterprise meaningful are under way, the several groups within the department who are to head up each enterprise may like to work out a dramatic presentation of the field they have chosen, its needs, and the particular gift they have determined to prepare and send. Some of them may choose to represent the boys and girls who are to receive the gift, others the senders. If a world map can be used in connection with these simple presentations and a marker is placed as each part of the circle is shown, the reality of the circle will easily be evident.

MATERIALS FOR INITIATING THE ENTERPRISE:

1. *Song for the Month:*

> Touch hands around the rolling world,
> Call clear from sea to sea,
> That brothers, sisters are we all
> In God's great family.
> —NANCY BYRD TURNER, in *Song and Play for Children,* published by The Pilgrim Press. Used by permission.

If this book is not available for the entire song, this refrain may be sung to the hymn tune "Soho" or "Christmas," in most church hymnals.

2. *Poster:* "The Monument of the Universal Postal Union" (Order from Williams and Heintz Co., 59 M St., N. E., Washington, D. C.)

This monument at Berne, Switzerland, with five figures representing the five continents relaying a letter around the earth, symbolizes the interdependence and cooperation of all nations today.

3. *Picture:* "The Hope of the World," Copping

12x18, sepia, 35 cents
12x18, colored art plate, 60 cents
20x27, colored, $1.00
Postcards, 5 cents, 50 cents a dozen
(Order from American Baptist Publication Society, 1107 McGee Street, Kansas City, Mo., or from your own denominational publisher.)

STEPS IN PREPARATION:

1. Get from your own missionary headquarters, accurate and interesting information, more than you can use so as to allow for choices, regarding stations and their needs.
2. Gather story material, for telling and for browsing, so that the juniors may desire to touch, through their service, some far point.
3. Assemble songs, poems, etc., so that while the juniors work they may also enrich their store of worshipful expression.
4. Enlist missionary-minded church folk and parents, so that juniors may not

*Topeka, Kansas.

be discouraged by failing to find *usable* materials of the kind chosen for the projects.

5. Inform yourself as to postal regulations concerning weight and size of package for the country contemplated, and particularly as to duty. *Do not* burden workers on fields abroad. Let the juniors share this investigation.

THEMES FOR FOUR SUNDAYS:

May 6—*Touching Hands with Comrades in Asia*
May 13—*Touching Hands with Comrades in Africa*
May 20—*Touching Hands with Comrades in Europe*
May 27—*Touching Hands with Comrades in South America*

This order starts westward from home and circles the globe. If the work has been under way for some time, the circle will be less regular and there may be more than one "Friendship Member" in the Circle from a continent. See the outline below of one department's "Friendship Circle."

QUOTATIONS FOR THE LEADER:

"Attitudes are the antecedents of purposes. Sympathy, courtesy, and the habit of unselfish sharing are the foundations of world friendship and the cornerstone of the furtherance of the missionary cause."

"This is religious education—teaching a child to give himself in service in his world."

"Activity makes worship possible . . . Desire for prayer must be built up by actual experience."

"Social prayer takes account of the worshiper's effort to bring about the desired good."

"We have not always taught world brotherhood when we have propagated the missionary enterprise. . . . It may be that if some of our children have grown up sure that they are God's specially chosen people before others, it was in part because they gained the impression in Sunday school that the rest of the world is poor, dirty, uneducated, steeped in sin, very much on a lower scale."

"When men really believe that God loves all races and all members of every race alike, something must happen soon to redeem humanity from much of its suffering."

"For an individual to be involved in treating God as if he were a Father and his neighbor as if he were a brother is to exact from him every conceivable virtue that Christianity can demand."

STORIES TO TELL:

"How the Artist Forgot Four Colors," in Applegarth, *Missionary Stories for Primary Children*
Perkins, *Second Mayflower Program Book*
Carrier, *The Kingdom of Love*
"When Tommy Was a Foreigner," in Course IV, Part II, Keystone Lessons
"The Young Man with a Daring Dream," in Carrier, *The Kingdom of Love*
"Thy Kingdom Come," in same book.
See also the Index to "World Friendship Stories" in *Pilgrim Elementary Teacher*, August, 1932
See also Primary programs in this Magazine.

RESOURCES:

A World of Friendly Children, 25 cents, from Committee on World Friendship among Children, 287 Fourth Avenue, New York City (Fine bibliography)
Far Peoples, Phillips, $1.50, University of Chicago Press. (Stories, poetry, games)
Around the World in Song, Gordon, E. P. Dutton and Co. (See library)
"*Play Hours* with Children of Many Nations," 5 cents each, Board of Foreign Missions of Presbyterian Church, 156 Fifth Avenue, New York City.
For flags of the nations, write to Annin and Co., 85 Fifth Avenue, New York City

POEMS TO HELP:

FRIENDS WITH ALL THE WORLD

We will be friends with all the world,
With children near and children far.
For all of us the Savior came,
For all arose the Christmas star.
From sea to sea above the world
The flag of love shall fly unfurled.
The sun in beauty shines above
The whole great earth, to bless us all;
The ocean's not too wide to take
Across its wave our friendly call.
From shore to shore around the world
The flag of love shall fly unfurled![1]
—NANCY BYRD TURNER.

CHILDREN OF ONE FATHER

We're children of one Father,
No matter where we are,
In sunny lands, on island strands,
Beneath the northern star,
And if some play a happy game
And others sing a song,
We seem to know across the miles,
Although the miles are long.

The world goes spinning round and round,
We live in distant places;
We can't touch hands across the lands
Or look into far faces;
But some shall hear the tales we tell
And we their singing hear,
We're all the Father's children dear,
Which brings us very near.[1]
—NANCY BYRD TURNER

CALL FOR SERVICE

A call rings out for service,
Rings far o'er sea and land;
A call rings out for service
Of willing heart and hand.

The boys and girls are needed,
For true hearts must trust and dare.
The boys and girls are needed,
For strong hands must do their share.[1]
—ELIZABETH MCE. SHIELDS

THE WORLD IS VERY LARGE

The world, dear Lord, is very large,
With people far apart,
Yet all alike, whate'er their needs,
Are children of thy heart.
And though some live in foreign climes,
Or islands of the sea,
One family tie unites them still
And they belong to thee.

Grant us to live as children should,
Who heed one Father's call
And, round a common place of prayer,
Desire the good of all.
So help us serve each other, Lord,
Whate'er our race or clan,
That through our love for each may come
The brotherhood of man.[2]
—CALVIN W. LAUFER

THE WORD OF GOD MUST GO

The word of God must go
To waiting lands afar,
Till every distant land shall know
The beauty of the star.

The flag of God, unfurled,
Above the storms shall toss
Until it signals down the world
The meaning of the cross.

Go, ye who bear the Word!
We'll pray, and strive, and give,
Till hearts that love had never stirred
Shall see the Light, and live.[2]
—NANCY BYRD TURNER

HYMNS FOR THE MONTH:

"Let the Song Go Round the Earth"
"The Whole Wide World for Jesus"
"Jesus Shall Reign"

RESPONSE FOR THE CALL TO WORSHIP:

Beautiful Savior,
Lord of the nations,
Son of God and Son of Man,
Glory and honor,
Praise, adoration,
Now and evermore be thine. Amen.

—Crusader's Hymn, in *New Hymnal for American Youth*, D. Appleton-Century Company. Used by permission.

WHAT ONE GROUP INCLUDED:

Christmas gifts for mission Sunday school in the home town
School bags for Mexico (World Friendship Project)
Scrapbooks for an orphanage of the church missionary in China
Picture postcards (writing covered with white paper) for missionary in India
Bible pictures, cut and mounted, for a native teacher in India
Child life pictures for a kindergarten teacher in Turkey
Bible pictures and old muslin for hospital use in interior Africa
Scrapbooks for Children's Hospital, Boston
Scrapbooks for Grenfell Hospital, Labrador
Scrapbooks for the children at "Mother's Rest," home town
Fruit and jelly for Thanksgiving stores, Girls' Home, neighboring town
Toys for an Indian school in North Dakota

Some of the enterprises were launched in pre-session time, some were almost wholly out-of-school activities, some were the major activities of social gatherings, some were "rainy Sunday afternoon" occupations. Not every child had an active share in every enterprise, but everybody shared in several at least, and knew about the rest—what and why and how. On Children's Day, in June, they dramatized their year's "Friendship Circle," and the bundles were handed to representatives, in costume, of the groups in faraway places. Where the actual bundle had gone at an earlier date, as in the case of the valentines, the package merely "represented" the one sent. The world map they used was lighted by tiny bulbs and each American child, after the story of the enterprise was told, threw the switch which illuminated the spot under consideration. In nearly every case, the missionary to whom the material was to go was known by name, and, in many cases, actual correspondence had passed between the groups.

In the case of the Indian school, correspondence continued for several years. When the Sunday school was to dedicate its new wing for a children's Sunday school room, the juniors elected to send a framed picture of "Jesus and the Children" as a token of love and goodwill.

Touch hands around the rolling world—
We touch, then firmly clasp;
Through play and story, song and work,
We're all God's family.

MEDITATIONS FOR LEADERS:

"A world Christian is one who solves no problem and makes no decision with reference to himself alone, but keeps a triangular relationship between himself, other people, and God."—LOVELAND.

"Children will earnestly and sincerely pray for that for which they are working. They will work for that for which they are praying."—HUTTON.

Dear Father God,
In many lands, in diverse homes,
Yet in one human need,
Thy children look to thee.
Their hands they place in thine
In trust;
And so, without direct intent,
While loving thee, in thy warm clasp
Each other's hands, unknowingly,
We touch and grasp.

Dear Father God,
Now may the hour be near
When knowingly, with full intent
Our hands we stretch to touch and clasp
Each other's waiting hands
In love;
And find, while serving faithfully—
Not mindful of our selfish need—
We're firmly held and well sustained
By the dear hand of God.
—M. F. S.

[1]From *Junior Hymns and Songs*, edited by Elizabeth McE. Shields. Published by the Presbyterian Committee of Publication. Used by permission.

[2]From *Junior Church School Hymnal*. Published by Presbyterian Board of Christian Education. Used by permission.

The Children like to play "BIBLE LOTTO"

Fay B. Healy says: "In all my experience in working with children in Sunday Schools, I have never found a Bible Game they enjoy as they do The Game of Bible Lotto which you put out." Bible Lotto sells for 60c postpaid and may be ordered through your Church and Sunday School supply house or direct from

GOODENOUGH & WOGLOM CO.
Dept. 4, 296 Broadway, New York
Church and Sunday School Supplies

MAY SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

By Chester L. Bower*

THEME FOR THE MONTH: *Christ Around the World* (Missionary services)

To the Leader

The word missions means so little to many people in the church today. It far too frequently conveys a vague idea of giving one's life in a strange and dark land to convert the "heathen," but the place and the events are not clear. Thinking young people are puzzled by this mysterious talk—as puzzled as the speakers are about what is happening. They realize that outside the churches these far away countries have been brought very close. By airplane trips, by nightly radio communication to the ends of the earth, and by many other commonplaces of modern life, they are brought close to the world that was once vague. They cannot match church talk about "heathen" with down-town talk about the "Japanese-Chinese situation." They begin to wonder if the church knows what it is talking about. The difficulty is not one of language alone; it is a difficulty made by outgrowing a one-time useful and courageous enterprise and failing to move on to the next step.

Other young people, not quite so confused by the talk, are nevertheless taking it at its face value, without further inquiry, and are turning it down on practical grounds. They are finding themselves faced with daily news of dishonesty in high places, social injustice to colored people, fear and indifference on the part of many churches to vital and pressing human problems. These young people are saying, "How can we convert people to our way of living when our way turns out to be anything and everything but what I understand to be the spirit of Christ?"

Happily, these two situations do not complete the picture. Many people and many churches are alive to today's needs, and new, vigorous ideas are coming into being in this historic and much needed work of the church. The "missions" we shall try to interpret in these worship services is this vigorous, thoughtful force. It is a mission of sharing life. It is a spirit which is willing to learn as well as to teach. It is a spirit which is fearlessly taking hold of great international issues and demanding that they be settled in the spirit of the true religion of Jesus—a spirit of love and justice which Jesus not only preached, but lived.

This spirit is recognizing that the missionary of today is the skilled and thoughtful, devoted person who is willing to suffer the consequences of his belief in God, in the brotherhood of man that takes hands with the colored person at his side as well as reaches out to the brother whom he cannot see. The missionary spirit is the spirit of "wanting for everyone else in the world the same thing that we want for ourselves."

This is an alarming spirit to many who have been for years connected with the missionary movements. It removes from the picture one of the most powerful incentives for giving: namely, the feeling that you are being good to somebody, that you are the wise parent giving good advice and doing good deeds to ignorant children. Such paternalism has, however, been one of the great difficulties in the way of a more intelligent and Christian attitude of brotherhood and equality in which both parties to the cause are to learn from each other and to profit together from the contacts they make. Many, however, feel that this spirit of brotherhood has much more power and possibility, and that it eventually will win its way and will induce people to share their time, their money, and their everyday friendly contacts with peoples of other races and other nationalities. If you can seek to interpret missions in this light through the worship services for this month, you can be sure they will be making a contribution to the cause of Christian fellowship throughout the world.

*Council of Social Agencies, Chicago, Illinois.

May 6

THEME: *Into All the World*

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP:

Father Almighty, bless us with thy blessing,
Answer in love thy children's supplication;
Hear thou our prayers, the spoken and unspoken;
Hear us, our Father!

HYMN: "Holy, Holy, Holy"

SCRIPTURE READING:

Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things what-so-ever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

HYMN: "I Bind My Heart This Tide"

LEADER'S TALK:

We are often told that we live in a world that has grown suddenly small. Yesterday it took our fathers many months to cross the continent. In the days before that it took weeks to go to Europe. Today, we can travel rapidly. We can talk across oceans and continents.

What we say of importance today is news tomorrow in the far-off corners of the earth. Truly, by every act and word, we go daily into all the world. Jesus commanded that we go teaching the people to observe all his commandments. In the words of John R. Mott, our duty as modern missionaries is ". . . to make Jesus known, honored, loved, and obeyed by all men in all relations of life."

The world in which we live does not always honor Jesus; men do not truly love him; he is not always obeyed. If the world is to be any different, it is our task to change it. We are young. What is ahead belongs to us. What is now, and has been, belongs to our parents and to their fathers and mothers; but the world that is to be, that is ours.

In our father's time mission fields were only in China, India, Japan, Africa—far-away places. But for us mission fields are all around. Wherever anyone is selfish, or greedy, or hungry, or in need; there is our mission field. Listen to the call of some of these modern fields of missions.

FIRST SPOKESMAN (*rises from place in the audience and speaks*):

Modern business needs missionaries. It needs young men who are more anxious to do good than they are to make money. It needs young people who are more anxious to be honest than to be wealthy. It needs young people who are more anxious to eliminate poverty than they are to make a name for themselves. These are the kinds of people who will be the missionaries to business.

SECOND SPOKESMAN (*rises from place in the audience and speaks*):

Missionaries are needed who will help rid the world of poverty. If we are truly to follow the will of Jesus, we cannot live contented in a world where there is plenty to eat, but where thousands of people are hungry. We cannot live content in a world where there is plenty to wear, but where many people do not have good clothes. We cannot live in a world where there is plenty to be done, but where men must remain idle because no one can pay them for their work.

THIRD SPOKESMAN (*rises from place in the audience and speaks*):

We need missionaries who will break down the walls of prejudice that keep us away from people of other races and other nationalities. When we allow prejudice and fear to keep us from fellowship with other people, we are the losers as well as they, for if we would we could learn things from them that would make our lives much richer and fuller, and they could learn from us those things which have helped us to live happily.

FOURTH SPOKESMAN (*rises from place in the audience and speaks*):

We need missionaries who will teach us that fighting and hatred are not for Christians. We can build a world in which war would be impossible if we would set for ourselves the task. But how can we expect to learn war no more when we ourselves do not learn to settle our little everyday differences without fighting and getting mad?

PRAYER

PRAYER HYMN: "Dear Lord and Father of Mankind"

LEADER:

Modern missionaries are likely to be found in strange places. Wherever we find someone doing the will of God, as taught by Jesus, there is someone doing mission work. Jesus speaks today through those men and women who are seeking to do his will. They may be found in city, in town, in village, and in open country. Here is a story that tells us dramatically how we might expect to find Jesus at work in the world today.

STORY (*to be read or told*): "It Really Happened"

It was Saturday evening in New York, and the rain was falling in sheets. The gleaming pavements were awash like a ship's deck. In spite of the packed crowds the downpour seemed to separate every man from his fellows, each hastening blindly somewhere in the pelting rain. But no one was too blind to see each for himself the strange signs that leaped out of the wet dark at every corner, that threaded the network of the elevated, and glowed at every subway station—recurrent, standing placards, brilliantly illuminated from behind, so that the black letters stood out indelibly:

JESUS OF NAZARETH
WILL PREACH IN THIS CITY TOMORROW
AT ELEVEN

The next day, black, drenched Saturday night was swept away by a golden Sunday morning. Earliest spring glistened on sprouting crocuses and softened tree branches with the hint of buds. Little clouds scudded across the blue band of sky above Fifth Avenue. By ten o'clock the street was an endless stream of cars and pedestrians. Everybody went to church that morning. There was not standing room left in any church.

The headlines of the Monday papers, however, were bitter, and with reason. The press had had a reporter in every church in the city and even in the Jewish temples and in the Socialist Sunday schools. Every reporter had brought back word of crowds everywhere, but a few of the newspaper men who sometimes went to church on other Sundays than this one had remarked an amazing state of affairs. Not one of the churches had had its usual congregation. The faces in all the pews were strange to that particular edifice. It appeared that while all the city had gone to hear Jesus of Nazareth preach, there had been an amazing divergence of opinion as to where he might be found. In the very act of plunging on to his own church, all confident in the spring sunshine, the church-goer found himself pausing, wondering. Was he quite sure Jesus would occupy that particular pulpit? People began to hesitate, began to move in unexpected directions, so as not to risk missing Jesus. The Episcopalian queried in his heart whether Jesus, that warm-blooded Galilean, might not prefer the spontaneity of the Methodist pulpit. The Methodist began to doubt whether Jesus, that majestic teacher of old, might not incline to the dignity of the Church of England. And so it had come about that there were only two facts that the reporters brought back to their offices on that Sunday morning, and those two facts duly flamed in the headlines of Monday's papers. First, no one on that historic day appeared to have attended his own church. The second fact was that no one could be found in all the city who had heard Jesus of Nazareth preach.

The newspapers protested savagely. Were the Saturday night placards merely a gigantic advertising hoax on the part of the churches. Whence had the signs so abruptly appeared? And whither had they so completely disappeared? Off went the reporters to investigate the mystery, but without success. Neither any church nor any advertising concern could be found that was responsible. It was a blind search, and by Thursday the whole incident was forgotten.

But one dreamy cub reporter had somehow wandered off that Monday morning from his sleuth work on the Saturday placards, enticed by a little spring breeze with a whiff of salt in it. Down by the water front he came upon a little group of sailors on shore leave, seated on a pile of bales in the sunshine. They were talking too earnestly to notice an eavesdropper. Their voices shrilled and boomed as they discussed the strange thing that had happened to them the morning before. They had been seated as now in the sun on the pier above the lapping water when suddenly a young man joined them. They had neither seen nor heard the approach, but they were somehow glad when he genially shoved himself into a place among them. Even though it was Sunday, he was wearing a carpenter's blue jeans, and had a kit of tools slung across his shoulders. His face was a healthy brown and the short curls under his cap were black and crisp like a Jew's.

"Well, none of us will ever forget his eyes, nor the laugh of him; never forget, nor want to."

The reporter remembered a snatch of verse,

"Aye, lover he was o' brawny men,
O' ships and the open sea."

"Did he preach?" he asked.

They guffawed, "Him! No! He wasn't a preacher, just a friendly sort of chap. Didn't talk more than

he listened. What he did talk was all about building, about building ships so strong they could stand any weather."

The reporter drifted away. He yielded himself to his thoughts. He pulled up sharply before the stately entrance of a skyscraper office building he knew well. He did not enter by the glittering front. He knew another way, at the back, down an evil smelling alley, in at a dark door, leading down steps into the basement, then down other blacker steps into the cellar. In the lurid light from an open furnace a group of stokers, lounging on a coal pile in the murk, were talking. Their blackened faces were only half lit by the red glow. And their growled talk was as ominous as their faces. They were strong men, suffering underground. The reporter, listening, caught odd words this morning on the stokers' lips. Something had happened **the morning before.**

"An outdoor man, by his looks! How did he come down here?"

"It seemed light in the door, him standing there."

"Was he just some fool wandering in? There was a country color in his cheeks."

The reporter broke in, "Did he preach?"

"Preach! Here? No! We'd have tossed him into the furnace!"

"Did he stay long?"

" 'Bout as long as a whiff of air from up yonder. Long enough for one stretch of our lungs full of coal dust."

"Did he talk?"

"A little. All about building—not tearing down, not burning—building. He was a carpenter. He showed us tools."

The reporter stumbled back up the stairs. "Where else?" he thought, "where else did He go yesterday morning?" Once more he let himself wander at the will of the spring that danced along the soiled pavements. At length the chattering of foreign voices recalled him.

A tall old man in a high fur cap and a long overcoat slowly paced toward the reporter.

"You, too?" the old man asked. "Did you see him yesterday?"

"No."

He struggled for the English words. "Suddenly, right here, looking at me and smiling. Straight, like a cedar. Like new life he spoke to me, like new life!" He passed on, muttering, "A prophet, a prophet come from God."

From the nearest step a fat, black-wigged madonna beckoned, smiling to the reporter.

"We, too, we saw him. He talked to us."

The reporter remembered the search on which hours before he had set out.

"Did he preach?" he asked.

"O no, not that! He was just a carpenter passing along the street. He stopped to speak to old Nicodemus, then he sat down here on the steps awhile and played with the children. He took a hammer out of his kit and let my little Joshua hold it. He told him to be a carpenter when he grew up, and to build straight houses."

The reporter rose and went on, thinking hard, while the swarming children darted and shrilled about him in the April sunshine. He wondered about those who said that Jesus of Nazareth had not preached in New York on the day before.

—Adapted from *The Great Conjecture* by Winifred Kirkland. Copyright, Henry Holt and Co. Used by permission of the publishers.

CLOSING HYMN: "Where Cross the Crowded Ways of Life"

In the space that is left us, we can give but very general suggestions for the other services of the month. However, it may be possible for you to make them very realistic by hunting up stories, poems, hymns, and pictures that will contribute to the idea of a new spirit in missions.

May 13

THEME: *A Mission of Living*

The modern missionary, home or foreign, is finding that living is the strongest power in the world. It is more powerful than preaching. It is not enough that the missionary tell people the story of Jesus, he must live it daily. And if we expect the missionary to live that life, are we not also to live it? One of the greatest handicaps under which the foreign missionary must work is the fact that as Americans we do not practice what we tell our missionaries to preach. So we all have a mission of living. It means much to the cause of Christ around the world.

STORY:

An Indian student who had been studying at one of our universities was asked to give a speech at a conference fifty miles from the University. He agreed, and on the night before the conference took a train to the nearest town where he was to be met by one of the pastors. Arriving at the station in the town about midnight, he found no one to meet him. John (we shall call him that) sought a taxi and asked to be taken to a hotel.

"There are only two hotels," the chauffeur told him. "I'll take you there, but I don't know whether . . ." His doubt was justified. Both hotels refused the young Indian because of his color. After the second refusal he asked the chauffeur's advice.

"There's one place you could stay," said the chauffeur. "They'd have to take you in, but you won't like it. That's the jail." So he drove him to the jail. John paid the chauffeur and went in. The language, the smell, the whole place was impossible, and after taking one look around he said to the jailor. "Excuse me, I'd rather walk the streets all night."

When John came out, there was the chauffeur, still waiting.

"I could see you wouldn't like that," he said. "Listen, I've been thinking. I've got a room, I've got a bed, but I've got to be out all night. If you'll take my bed you can have it. I'll drive you to my boarding house, and I'll take you out to the conference tomorrow morning."

"You certainly are a good Samaritan," said John, delighted. "Take me along."

The chauffeur gave him a puzzled look, but said nothing. He took John to the boarding house. In the morning he took him out to the conference for the first service. And he refused any payment.

"You certainly ate a good Samaritan," said the grateful Indian once more.

"Say, what's that?" demanded the chauffeur. "You mentioned that fellow last night. Who is he?"

"Didn't you ever hear of him?" John asked with a flicker of amusement. The chauffeur shook his head. "Would you like to have a book with a story about him in it?"

"Sure I would," said the chauffeur. "Send it right along any time."

And John, the Christian student, rejected from two hotels in a Christian country on account of his color and race, sent the friendly chauffeur a book. It was a Bible. There was a bookmark at the tenth chapter of Luke, and a special marking that began with the twenty-fifth verse.

May 20

THEME: *A Mission of Learning and Teaching*

In the early days of foreign mission enterprises a strong appeal was made for volunteers to go to the foreign fields. Many hundreds, even thousands of young people volunteered. As a result there were far more people willing to go than there was money to send them. The tide has turned and we are learning that we do not want wholesale lots of volunteers for the foreign fields. We need people who have proved that they have some unusual ability in some special field and who have proved that they are able and willing to live the Christian life.

Build this service around the idea of "learning and teaching" as one and the same thing so far as missions are concerned. Missionary giving should go both ways. We should send missionaries—others should send us missionaries. We should learn and teach—that is the most Christ like mission.

A famous leader of the missionary movement recently said that men were needed in a certain foreign mission field in Mexico. "But," said he, "we cannot find the man." When he was asked what kind of man would be right, he answered. "We need a man who is an expert in agriculture. One who has at least his master's degree in the subject, who has specialized in soils and is capable of going to Mexico, studying the soils in this locality, and teaching the people what crops to plant. But more important than that—our man must be willing to live with common people and teach them how to rid their sick chickens of the lice."

SCRIPTURE: Luke: 31-36

HYMNS: "Take My Life, and Let It Be"
"Jesus Calls Us"

May 27

THEME: *What Do Missions Require of Us?*

This can be a service in which you review the series through which we have just gone. Missions require of us: a dedication to the principles of Jesus; a firm belief in God and in the principle that all that is good in the world is in part a manifestation of him; a belief in the unity and equality of all people and all races. The spirit of true missions requires our time, our living, our money, and our deep sincerity.

SCRIPTURE: Micah 6:8

HYMNS: "The Voice of God Is Calling"
"O Brother Man, Fold to Thy Heart"
"In Christ There Is No East or West"

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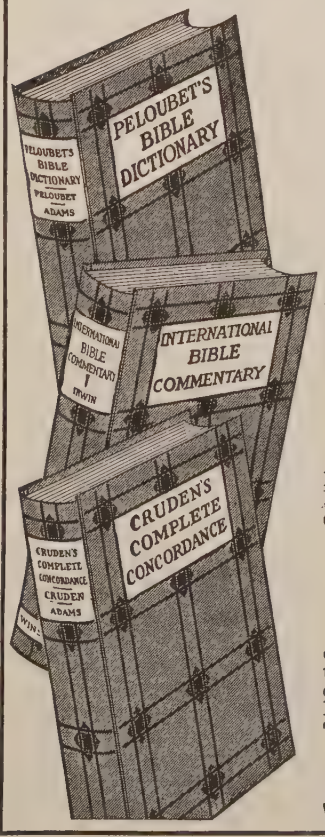

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By Mrs. E. E. McClintock*

THEME FOR THE MONTH: *Christ around the World*

STATEMENT FOR THE MONTH: Instead of thinking of the extension of Christ's Kingdom by different countries, we are to think of some of the different lines of service through which disciples of Jesus may serve their fellowmen and teach the love of Christ. Because of the similarity of thought through the month, hymns and Bible readings are given for all services at the beginning.

HYMNS FOR THE MONTH:

"Thy Kingdom Come, O Lord"
"Fling Out the Banner"
"Hail to the Brightness of Zion's Glad Morning"
"We've a Story to Tell to the Nations"
"Jesus Shall Reign Where'er the Sun"
"The Whole Wide World for Jesus"
"Send Thou, O Lord, to Every Place"

SONG AND SCRIPTURE:

Fling out the banner! let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross on which the Savior died.

Leader: Jesus said: "I am the good shepherd; and I know mine own, and mine own know me; and I lay down my life for the sheep."

All: Fling out the banner! angels bend
In anxious silence o'er the sign,
And vainly seek to comprehend
The wonder of the love divine.

Leader: And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

All: Fling out the banner! heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

Leader: For the Son of man came to seek and to save that which was lost.

All: Fling out the banner! sin-sick souls,
That sink and perish in the strife,
Shall touch in faith its radiant hem,
And spring immortal into life.

Leader: Go ye therefore, and make disciples of all the nations. . . . And lo, I am with you always, even unto the end of the world.

POEM: "Stir Me, O Stir Me, Lord"

Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled.
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best-beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee
That thou canst give thyself again through me.

—BESSIE PORTER HEAD, from *The Church School Hymnal for Youth*. Used by permission of the Westminster Press.

PRAYER:

Dear heavenly Father, we thank thee that we are living in a time when we know more about other people than has ever been known before. We thank thee for Jesus Christ who teaches us all men are brothers. Help us to understand what brotherhood really means, and may it become in us all a consuming passion. That thy purposes for all mankind may be realized, help us to put aside pride and prejudice; deliver us from hatreds that divide; unite us in the holy ministry of friendship and goodwill. Grant, O God, that through loving service we may take Christ and his Abundant Life to all. Make us faithful as children in thy great world family through Jesus Christ our Lord. Amen.

—From *The Church School Hymnal for Youth*. Used by permission of the publishers, The Westminster Press.

May 6

THEME: *Christ's Message through Education*

The percentage of those who have a common school education in our own country is very high. But it has been estimated that two-thirds of the population of the world can neither read nor write. Illiteracy shuts millions away from knowledge of the past, and debars them from their share in the present. The modern world is as unreal to their thought as if it were non-existent.

In India, less than twenty million men and less than three million women can read and write; ninety-three per cent of the population is illiterate. Not a single school is to be found in upwards of half a million Indian villages. A fair estimate of the literacy of the Chinese among the male population would be one out of twenty. In Egypt, it is one out of seventeen.

To attempt to teach fifty persons to read would be a colossal task for most of us but even to contemplate teaching a million persons almost staggers the imagination. But this is the task that James Yen, director and originator of the Chinese Mass Education Movement, set himself to do.

Jimmy Yen holds degrees from both Yale and Princeton. He is thoroughly grounded in the Chinese classical studies. During the World War Jimmy was studying at Yale. He was asked to work among the Chinese coolies whom the Allies had imported to dig trenches and perform menial tasks. There were 200,000 of these Chinese who were homesick and miserable. To complicate matters they were unable to read about the happenings in their own country.

Jimmy Yen felt sorry for these men so he started to teach forty of them to read. Then he published a newspaper, written in the plain language of the people. One day he received a letter which was "the greatest revelation of his life." It read:

MR. YEN, BIG TEACHER:

"Ever since the publication of your paper I began to know about everything under heaven. But your paper is so cheap. It costs only one centime a copy. So I enclose herewith 150 francs which I have saved during my last three years of labor in France."

This letter made Jimmy Yen decide to give his life to educating his fellow countrymen who had been denied the chance of learning to read.

The next year the intrepid Yellow Man returned to China and started his experiment in popular education, the daring task of teaching millions to read.

This is no easy matter when one realizes that there are two distinct languages in China—the classical or scholars' language, and the common or people's language.

Even the people's language was too difficult, for the vocabulary consisted of 40,000 characters. So Jimmy Yen and his associates spent four years reducing these characters to 1,300 essential characters. Then he published a textbook called *The People's Thousand Character Readers*.

The Bible can be put into the new language, and in fact this is being done. The parables of Jesus have already been printed in it, as well as four short books, *The Life of Jesus, The Sermon on the Mount, Christianity in the Home,* and *Christianity in China.*

The Chinese are hungry for education. Once started, they stick. Of 1,400 enrolled in the first test, 1,200 stuck to the last and 967 passed the examination. "Literate Citizens" diplomas were distributed and the proud graduates paraded through the streets with sheepskins in their hands—old men, young boys, rich and poor marching side by side.

But the leaders in this Mass Education Movement were not content with this one successful demonstration. The campaign was moved on to other provinces —all at some distance from each other in order that the work might achieve national scope.

The leaders in this attempt to free all of China from the slavery of the Giant Ignorance are among the best people of the country. An artist of national fame has undertaken the task of making every picture in the *People's Reader* artistic in itself, in order to develop the aesthetic sense in the new generation of scholars.

Even with the cost of teaching persons reduced to a minimum, the Chinese coolie has to make a tremendous sacrifice in order to acquire an education. And the persons backing the Mass Movement are faced with tremendous financial problems in the war-torn districts of poverty-stricken China, where entire families exist on seven cents a week in United States money.

But Jimmy Yen, a modern knight, goes bravely on with his self-appointed task of teaching millions to read.

Mexico has recently emerged with one of the most advanced and original programs for rural education in the world. With sixty-two per cent of the population illiterate, and only four out of ten of the two and three-quarter million children of school age going to school, Mexican leaders awoke to the seriousness of the situation. A program of education is being worked out by the Mexican federal government which includes:

1. A series of socialized rural schools for children.

2. A community program of education for adults and young people.

One of the chief instruments in this new educational program is Moises Saenz, a sub-secretary of the Department of Education.

Towards evening they come, each person bringing his own light, a little candle; ties it up by his desk, begins earnestly to study his lesson. Teaching the three R's would be easy in comparison with the task of this type of teacher. The program calls for four hours of teaching the children in the school during the day, and two hours with adults at night.

Herbert Howard and his wife Estella have been educators of farmers' sons and daughters on two continents. Back in 1910 these two, both of them trained in American colleges and universities, went to Old Umtali, Africa. There they taught farmers how to build better huts, how to grow more food, and how to live with one another in peace and cooperative activity. After seven years Mr. Howard became ill and they returned to America. After his recovery Mr. Howard traveled for months over the country, telling the story of his educational experiment in South Africa.

In the course of his addresses Mr. Howard appeared before the students in a little school in Central Georgia, far out in the red clay country among the foothills. At the conclusion of the meeting he was told that the school was to close in a few weeks because no funds or leadership were available. Mr. Howard made a few inquiries, talked with the discouraged but faithful trustees who lived near the crossroads, and made application for the principalship of the school.

The building was gaunt, weatherbeaten, without windows, with wooden home-made benches, chalk-scarred blackboards, discouraged trustees, no money! It stood up off the ground on stilts, blocks of wood beneath the floor; we forebore to disturb them for fear they might arise as one and walk off with the institution. It wasn't long before neighboring farmers were shoveling dirt and wielding paint brushes, and their wives were scrubbing the schoolhouse floors.

Then one day Herbert Howard died; the doctors never discovered what strange African malady had laid him low. But even then the story was not finished, for Mrs. Howard took charge. She has taken this little institution into many educational ventures, and has collected money for the school from sources which the average person would never undertake to reach. She now ranks amongst the foremost in the field of secondary education.

May 13

THEME: *Christ's Message through Medical Care*

POEM: "The Patient Scientists"

How they have learned the secrets of the ether!
Ships in the clouds, afloat as on a sea;
Voices through miles of distance singing, captured,
Brought to our homes to gladden you and me.

How selflessly they seek profounder meanings
Hid in the clump of moss—the iron ore!
How they have found in energy the secrets
God smiled to know a billion years before.

Counting their lives not dear, so they discover
Some bit of truth through eons all unguessed,
Something to make the lives to come the richer,
Ere they themselves shall shut their eyes and rest.

Ah, still the Lord God walks with noiseless footfall,
Visits the workshops of these patient men—
Smiles on the test tubes, the revealing lenses,
And "It is good," he murmurs once again.

—BERTHA GERNEAUX WOODS. From *Quotable Poems*, Vol. II. Used by permission of the publishers, Willett, Clark and Co.

On the back roads of the world, far from doctors, nurses, hospitals, and all means of relief, millions are sick and undernourished and below the average standard of health. Villages are without doctors, and are subject to pestilence and disease. Sanitation and hygiene are words without meaning. And deeper than any physical misery is the mental sickness which in some parts of the world haunts the mind with peculiar terror; with fear of magic, of witchcraft, of the power of evil; superstitious fear that result in conditions and practices of living which cause needless suffering and prevent self-help.

All over the world missionaries, many of them trained in medical schools, have fought disease. Their knowledge of the laws of health and sanitation, and their skill in medical and simple surgical practice, have given them an advantage in doing the further work they set out to do.

Jesus, in healing the physical affliction of a few who crowded close enough to touch the hem of his garment, manifested the intensity of his compassion, his burning desire to help the suffering. In doing this he showed the place healing has in his way of life. Medical missionaries who seek to restore and promote individual and community health in the lonely outposts of the world are revealing the very heart of the gospel of Jesus.

From the day disease claimed its first victim until the present hour, millions have accepted sickness and disease as a punishment inflicted by an angry deity; have looked upon plague and pestilence as inevitable, and have died believing that their scheduled time had come. There has always been a little handful of men, however, who have taken nothing for granted about the physical causes that destroy life. They have scouted the theory of sickness as a punishment meted out by some unfriendly deity, and they have been unimpressed by the concept that wholesale death is a fortunate means of reducing overpopulation. With the courage of soldiers they have faced their own destruction in laboratory and sick ward, and with the cunning of detectives they have sought for clues that would reveal the microbe murderers of humanity, the original causes of disease.

But what good is knowledge about the causes of

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disease unless it can be made available to the stricken millions? To get it to them before they become victims is the task. We turn to a pronouncement of the Jerusalem conference: "In view of the waste of life, especially infant life, due to preventable disease, there is urgent need of devoting far more attention to preventive medicine and welfare work. Hitherto medical missions have been almost wholly engaged in curative work."

Hidden in a musty report of a mission hospital in an Indian village we find this passage: "In Ambala is a purdah garden belonging to Jind state. In March this year we gave in this garden a health pageant. The schoolgirls presented short dramas depicting major facts about malaria, tuberculosis, and plague. This is the ounce of prevention contributed by missions which will go further than the pound of cure."

The facts about health and disease are of life and death importance, but they are, as we have just said, of little use unless they are generally known. Filth has long been recognized as an ally of disease, and clean-up campaigns have been carried on until the very corners of the earth have been swept and scoured. Sunlight, fresh air, soapsuds, and whitewash have been the weapons of warfare. Any health program includes the extermination of vermin, since they have been proved to be carriers of deadly germs. In fact, more than two hundred diseases have been proved to be carried by insects. To these we will have to add the germs and microbes which are carried by water, milk, and food.

Germs of disease recognize no frontiers, observe no racial or class distinctions. The fight against them must be conducted on a worldwide and international scale. Enormous organizations have been developed for this purpose. The Milbank Memorial Fund, for example, finances some of these world wars against disease. The Rockefeller Foundation is another monumental health agency that is organized on a world scale. Gradually the diseased and pest-ridden sections of the world yield to the advances of these scientific organizations. Progress is slow but it is being surely made. The news flashes in from some far outpost that a germ has been isolated or a serum discovered or a new method of surgery perfected. Victims all over the world take new hope, and watchers at the bedside new courage, at the faintest whisper of the news. Slowly we are winning in this fight for everyman's health. But with all the new knowledge of medicine and improved methods of prevention as well as cure, we are tragically far from the goal of a healthy world in either city or countryside.

Why do men risk life to save others from the mere possibility of death, knowing that many of those who have peered into test tubes and microscopes have been victims of the disease whose cause or cure they sought? Why did not Jesse Lazear brush that mosquito off the back of his hand instead of letting her drink her fill. When Pasteur set out to trap the germ of rabies he took desperate chances. Once he bent over a mad bulldog, his face two inches from the dog's fangs, and sucked up into a test tube some virulent froth from the dog's jaws. One snap from those fangs meant the most terrifying of deaths. Why do men do these things? Herbert Carruth offers an answer in the lines entitled, "Each in His Own Tongue":

"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble, and nameless,
The straight, hard pathway trod—
Some call it consecration,
And others call it God."

May 20

THEME: *Christ's Message through Agriculture*

Jesus Christ belongs to the countryside. The scenes in his life were laid among the fields and hills and along the roadside, in gardens and wilderness and desert. He spent his days in the company of peasants, shepherds, fishermen, vineyard keepers, carpenters, and local tradesmen. His speech was colored by theirs, and they heard and understood him. He was one of them.

Forty-two generations of Jews produced a background for Jesus which was rural to its very heart. And announcement of his birth was made to the shepherds. Back of them were generations of shepherds who had "watched their flocks by night, all seated on the ground." They had time to brood and meditate out there on the Judean hills. No inhabitant of the land came closer to nature than they. They knew the moods of the earth and were sensitive to them.

There is no doubt that the birth-place of Jesus was rural—a stable in a village inn. A manger filled with hay for cow or donkey became the bed of the Mother. But there is a deeper significance to the fact that Jesus was born in a stable. Verses written by Edwin Markham under the title, "The Consecration of the Common Way," have expressed it in some degree:

"His palace was a wayside shed,
A battered manger was his bed;
And ox and ass with breathings deep
Made warm the chamber of his sleep.
He came to handle saw and plane,
To use and hallow the profane.
Now is the holy not afar
In temples lighted by a star.
Now that the King has gone this way
Great are the things of every day."

Jesus had his Lake of Gennesaret, his blue Galilee, his secret places in desert and mountain. At times he "had not where to lay his head." He spent many hours alone, close to nature; that he learned her secrets is proved many times over by his words. God was the Creator and Sustainer, and nature was the expression both of God's power and his loving care for man. There is no trace of fear of nature or fear of the God of nature in his words. He revealed one God, but this God was his and our Father. "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father."

"Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them." "Consider the lilies how they grow; they toil not, they spin not." Jesus observed and meditated upon the life around him, both human and natural.

The orderliness of nature did not escape the eye of Jesus. Natural law governs fruit bearing. If the good tree bears fruit, it will be good fruit. Thistles do not bear grapes. On this unswerving natural law the food supply depends. The seed sown in the earth comes forth and the plant develops by a fixed process; first the blade, then the ear, and then the full corn in the ear. When the sower goes forth to sow, it is the quality of the soil which determines the harvest. What wonderful use Jesus made of a farmer's knowledge in the lessons that he taught!

At the very threshold of the Christian enterprise stands the figure of the first rural missionary. John came out of the desert clothed in a garment of camel's hair. And this was the man who baptized Jesus of Nazareth in the Jordan. It was the voice of this man which called the people to repentance and cried out as they followed him, "There cometh one mightier than I after me the latchet of whose shoes I am not worthy to stoop down and unloose." The story of the unbroken line of agricultural crusaders fires the imagination.

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Benedictine monks of the Middle Ages who were trying to get a foothold for Christianity among the savage tribes of Germany had for their motto, "By the power of the cross and the plow." Force had been used by many conquerors in spreading the gospel. These monks emphasized instead a missionary method which is only now being recognized for its merit.

Ulfilas in the Fourth Century carried the gospel to the tribes around the Danube. He secured for them a tract of pasture land which he helped them cultivate in peace, taught them an alphabet, and translated the Bible into their tongue.

In the Fifth Century, St. Patrick was at work in Ireland. A century later Columbo planted the gospel in Scotland.

Dr. Earl Marlatt says of St. Francis of Assisi: "Francesco looked at life and found it good because God made it. He reveled in the rough brown earth of Umbria. He liked the feel of it in his fingers. He loved it because from it he could see the things of earth in their proper perspective, and because through it he could hear the language of heaven.

Brayton Case in Burma: "I feel called to serve the farmer who works a five-acre farm, lives in a five dollar house on five cents a day, and is trying to fatten his babies on one cent a meal. I am mostly farmer from Monday to Friday, running around the fields in my big rubber boots covered with mud, directing operations on our farm, or lecturing about rice, pigs, or poultry in the classroom; and between times I meet the people who come in to see me. They want medicine for malaria, help in settling church quarrels or buying pigs, or assistance in attaining the Christian life. All this is part of being a farmer. But Saturdays and Sundays I drop it all and run away to the jungle villages and become a preacher, visiting village homes, village schools, village congregations, and village fields. When Monday morning comes around again I come home and change into a farmer."

Sam Higginbottom of India: It was a good day for the farmers of India when Sam Higginbottom arrived in Calcutta in 1903. It was a better day when he came again in October, 1911, bringing with him from America the degree of Bachelor of Science in Agriculture from Ohio State University, and thirty thousand dollars given by friends who believed in him and the work of improving agriculture in India.

He writes: "I would say that I consider as the ultimate objective of all mission enterprises, including agriculture, to give the best we have and do the best we can for all in the fields where we labor, irrespective of race or creed or social or financial or any other state or condition. I believe that Jesus Christ is the best we have, and the Agriculture Institution at Allahabad is seeking to present him in loving service, and to improve the crops so that there may be less hunger and nakedness."

May 27

THEME: *Christ's Message through Preaching*

"Tell me what this little mud-walled, thatched-roof, one room church has done for those people who are sitting on the church floor, singing, praying, and bearing testimony," I once said to a missionary far in the interior of Korea. He disappeared for a few moments and came back with a bronzed-faced, hard-handed Korean farmer. It was the old story of conversion, that might have been a chapter from Harold Begbies *Twice-Born Men*. I had heard hundreds like it. I could close my eyes and hear Clint Garrett back in the old Chalfant Church in Ohio tell it. And I knew why Noble, the missionary in charge of this church, had wanted me to see for myself that this country church could transform individual Koreans. We went inside and joined a little group of worshipers, and presently there came a lull in the service, a hush, and in words I could not understand but with a familiar tune they all sang, "Oh, happy day that fixed my choice."

A letter reached me recently from Robert Spencer in Japan. In reading it, my eye fell upon a name which has stuck in my mind since that cold, raw November day when I had gone with Spencer to a Japanese village. The hour of service arrived, and a handful of Japanese entered the little church, among them a lad of sixteen. This Japanese boy had heard from a missionary the story of Christ, had accepted this new religion, and had walked fourteen miles from his village home to be baptized. I felt my heart strangely warmed and once more I realized that the kingdom of God is within us.

A missionary went to a cannibal island in the South Seas and built a Christian church. Some shipwrecked sailors sighted the little building, and their shouts as they saw it were reported by the missionary: "It's all right, boys, come on; we're safe—here's a church!" Cannibals are scarce, and the particular kind of assurance felt by these men at sight of a church edifice may not be universal, but it is significant.

Near a village church in Korea are two trees. One tree has wisps of rice hanging from its branches, and straw wound round its trunk, and to it Korean farmers bring offerings of the first fruits of the harvest. The tree stands there as a symbol of the fear of spirits, bearing in its branches the evidence of spirit worship. The other tree has a church bell hanging from a stout limb, and at intervals the sexton goes out and rings the bell for the meeting in the small edifice near by. The church stands there not only as a challenge to spirits, but as a challenge to the lives of people who had never heard the Christian gospel before the bell began to ring in the treetop.

"Old Abraham" is a Japanese farmer who works his twenty-acre truck farm in California with his own hands. He was just an ordinary church member in his religious life until something happened. Mr. Furutani, as Old Abraham was then known, went to Los Angeles one day in 1925 to hear the world-famed Toyohiko Kagawa preach. Deeply stirred, he afterwards spoke to Kagawa about his native Japanese village which had in it neither evangelist nor Christian. Then and there it was arranged that Kagawa was to find the evangelist for this village, and Old Abraham was to find the funds out of his twenty-acre farm. This he has done, in fat years and lean, at the rate of four hundred dollars per year.

It was in August of the following year that Sotohiko Masuzaki was sent by Kagawa as an evangelist to the village from which Old Abraham had come to the United States. He established a tiny rural settlement consisting of a room for meetings, a library, a kitchen for dyeing and carrying on other handcraft operations, a flower garden, and a vegetable garden. Writing three years later from a bed of illness, Masuzaki tells the story:

"In the first three years there were only four comrades, and we had all sorts of ups and downs. But now we have Sunday schools in three places, a home study club every Wednesday evening, and a Sunday service with twenty-four as an average attendance. We have over two hundred books of all varieties in the library. Many come eagerly to read them in the evenings. We have a reading club, a discussion club, and have started a local branch of the temperance association. We have lectures for students in the local agricultural school, a Bible class at eight o'clock on Sunday mornings for agricultural students, and a special worship service for them. When Dr. Kagawa visited us last June, fifteen were baptized by him, including the principal of the girls' high school, and an old lady who came in from the country after walking twenty-seven miles during the night in order to reach the service on time."

NOTE:—The foregoing material, unless otherwise acknowledged, is taken from *The Rural Billion* by Charles M. McConnell. Used by permission of the publishers, Friendship Press, New York.

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Before Midnight (Ralph Bellamy, June Collyer) (Columbia) Agreeable little detective thriller, with well-knit plot and situation complicated by exchanged identities, interestingly solved by sane, shrewd methods. Bellamy plays able detective in finely restrained fashion, minus usual theatrics of the movie "sleuth."
For A: Good of kind *For Y:* ***Good*** *For C:* Probably good

Beloved (John Boles, Gloria Stuart) (Universal) Pleasing, wholesome, episodic picture of four generations, Vienna 1838 to modern New York. True musician's lifelong aspiration to compose great symphony finally realized as grandson still carries on. Picture's charming contents superior to technic.
For A: ***Good*** *For Y:* ***Good*** *For C:* Little Interest

Bolero (George Raft, Carole Lombard) (Paramount) Ambitious dancing gigolo, bent on big money, will not mix sentiment with work and fires partners when they show it. "Falls" himself for last one. This vulgarian hero, by his ingrained crudity and blatant conceit, largely loses audience's sympathy.
For A: Mediocre *For Y:* Better not *For C:* No

Bombay Mail (Edmund Lowe, Shirley Grey) (Universal) Harmless mystery melodrama of crime on board express from Calcutta to Bombay, and its detection by smooth expert from Scotland Yard. Slow moving at times, confused at others; but atmosphere, sound effects, and suspense quite successful.
For A: Hardly *For Y:* Fairly good *For C:* Little interest

Carolina (Janet Gaynor, Lionel Barrymore) (Fox) Charming production in southern setting and atmosphere. Barrymore notably fine as sentimental, befogged old veteran living in past, and Henrietta Crosman as proud, penniless aristocrat, vainly fighting son's romance and marriage with fine Northern girl.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* Doubtful interest

Death Takes a Holiday (Fredric March) (Paramount) Distinctly unusual picture, difficult and well done. Death, notably played by March, would know charm of life that makes mortals fear him. As "prince" at nobleman's house-party he finds all uninteresting until love comes. Eerie atmosphere, serious ending.
For A: ***Notable*** *For Y:* Very mature *For C:* No

Devil Tiger (Pseudo-jungle-thriller) (Fox) Naive hash of newsreel jungle shots, seeking continuity by feeble plot, mediocre cast, and travelog talk stuck on here and there. Extraordinary animal fights, all draws. Child and woman dragged along on hunt increase horror and thrill. Effects largely faked.
For A: Futile *For Y:* Useless *For C:* By no means

Eight Girls in a Boat (Dorothy Wilson) (Paramount) Absurd title for mediocre story of bathing-girl "college," including pretty lake shore scenery, long-drawn-out sufferings of lonely heroine over her illegitimate baby, and some incredibly stupid direction, in the way of anticlimaxes, false situations, and overdone scenes. Comparison with "Maedchen in Uniform" is odious.
For A: Feeble *For Y:* Better not *For C:* No

Eskimo (Native cast and native dialog; English titles) (MGM) Fairly authentic picturization of grim life in far North, with very engaging hero and many extraordinary shots of landscape and animals. Cheapened by sordid sex motive of "wife-trading" vs. rape. Interest in native customs compensates for slow action and length.
For A: ***Very good of kind*** *For Y:* Doubtful *For C:* Doubtful

Fashions of 1934 (William Powell, Bette Davis) (First National) Cleverly made for box-office exploitation by tying up racketeering, women's fashions, and risqué romance between sleek adventurer and his crooked secretary and mistress. Fast, sophisticated comedy with spectacular style displays and gorgeous ostrich-feather ensembles.
For A: Depends on taste *For Y:* Better not *For C:* No

Four Frightened People (Claudette Colbert, Herbert Marshall) (Paramount) Four people, of very different characters, react characteristically to danger and terrior on wild jungle island. Mary Boland particularly fine. Two rival suitors of heroine furnish romance. Scenery authentic. Better than average picture of kind.
For A: Good of kind *For Y:* Doubtful *For C:* No

From Headquarters (George Brent, Margaret Lindsay) (Warner) Complex murder-mystery, fast but jumpy and often unconvincing, showing elaborate use of finger-prints, toxicology, microscopy, ballistics, violet ray, etc., in solving murder of scoundrel. Incessant but unimportant comedy from reporters and bail-bond shyster.
For A: Fair of kind *For Y:* Good thriller *For C:* Perhaps

Girl Without a Room (Charles Farrell, Charles Ruggles) (Paramount) Honest, naive, young American art-student in Paris meets unconventional heroine in supposed "bohemian" surroundings. They room together accidentally, then fall in love, and finally marry. Rest of action slapstick, often absurd, labored as comedy, and stupid as satire.
For A: Mediocre *For Y:* Not desirable *For C:* No

Hi, Nellie (Paul Muni, Glenda Farrell) (Warner) Excellent newspaper yarn less overdrawn than usual of a gingery managing editor demoted to writing "Heart-throbs" column. Graveyard-gangster-detective complications follow thick and fast. Hero solves all at one fell scoop and regains job. Clean, fast, funny, exciting.
For A: ***Fine of kind*** *For Y:* ***Very good*** *For C:* Probably good

Hips, Hips, Hooray (Wheeler and Woolsey) (RKO) Lively nonsense, music, and dancing, with much vulgar hilarity. Semi-nude girls of two cosmetic establishments give brilliant idea for title. Wildly idiotic auto race is funny. Raw jokes and coarse horseplay make it thoroughly undesirable for the young.
For A: Depends on taste *For Y:* Very doubtful *For C:* Doubtful

His Double Life (Lillian Gish, Roland Young) (Paramount) Delightful entertainment, pointed by the deft comedy touch of Roland Young as a celebrated but abnormally shy artist who exchanges identities with his valet and meets with amusing complications as the result. Based on Arnold Bennett's famous story.
For A: ***Good*** *For Y:* ***Very good*** *For C:* Doubtful interest

Hold the Press (Tim McCoy) (Columbia) Banal melodrama dealing with the abuses of the parole system. Tim McCoy in a new role as a newspaper reporter who, single handed, brings the crooked parole board and a gang of racketeers to justice. Of not much interest to any audience.
For A: Hardly *For Y:* Better not *For C:* No

I Am Suzanne (Lilian Harvey, Gene Raymond) (Fox) Distinctly novel, wholesome, fanciful comedy. Heroine, a stage dancer, and hero, son of famous puppet-making family, long kept apart by hero's infatuation for his puppets, which become a large and important part of the action. Much of it charming, but too long.
For A: Novel *For Y:* ***Good*** *For C:* No

It Happened One Night (Clark Gable, Claudette Colbert) (Columbia) Breezy, hard-drinking reporter stumbles on heiress fleeing father's domination, and scents scoop. Florida to New York by bus and flivver, pursuit eluded, marriage at the end. Mostly amusing, engaging adventures, but well "balanced" by three nights in cabins, innocent but carefully suggestive.
For A: Amusing *For Y:* Very doubtful *For C:* Hardly

I Was a Spy (Conrad Veidt) (Fox-British-Gaumont) Tense, vivid, convincing, finely acted war-spy story, with well-knit plot. Grim realities of 1915 in Belgian city under rigid military rule, desperate and heroic patriotism of Belgians, ghastly havoc of war. Somewhat anti-German, but still more anti-war.
For A: ***Excellent of kind*** *For Y:* ***Fine of kind*** *For C:* Too strong

The Last Round-up (Monte Blue, Randolph Scott) (Paramount) Lurid western melodrama. Very tough outlaws try to dominate West of the 1850's. Furious ridings, incessant shootings and killings. Only ones alive at end are colorless hero, who had joined the outlaws for a time, and brassy blond heroine. Crude and ordinary.
For A: Crude *For Y:* Doubtful *For C:* No

Mandalay (Kay Francis, Ricardo Cortez) (Warner) Lurid sex melodrama. Beautiful heroine, led astray by villian in dives of Rangoon, becomes famous scarlet lady of waterfront. Meets true love and breaks away for boat trip, to find villain aboard, so all the heroine has to do for a happy ending is to murder him.
For A: Trash *For Y:* Unwholesome *For C:* No

Midnight (Sidney Fox, O. P. Heggie) (Universal) Guilty verdict in murder trial. As murderess goes to chair, jury foreman's daughter deliberately kills a man. Conscientious father would give her up but District Attorney, for reasons decidedly obscure, "proves" she did not do it. Badly distorted motivation and effect dubious.
For A: Depends on taste *For Y:* By no means *For C:* No

Moulin Rouge (Constance Bennett, Franchot Tone) (U. A.) Backstage story, with gorgeous dances and usual brand of singing, shows ex-actress doing dual role a la "The Guardsman." Changes wig, fakes French accent, and own husband does not know her! Achieves the sophisticated thrills intended.
For A: Depends on taste *For Y:* Better not *For C:* No

Sin of Nora Moran (Zita Johann, Alan Dinehart) (Majestic) Heavy, complex, love-murder-melodrama, told backward. Circus heroine becomes loyal mistress to Governor. Blackmail and murder. She confesses, is prosecuted by Governor's brother, is executed—and Governor commits suicide because he did the murder. Sensational and ponderous.
For A: Good of kind *For Y:* Unwholesome *For C:* Certainly not

Son on Kong (Robert Armstrong, Helen Mack) (RKO) Heavy, grotesque adventure stuff, rehashing King Kong with same stunt photography, same weird island of prehistoric monsters, with terrific destruction by earthquake of island and Kong's son for climax. Probability of no importance. Thrills at all costs.
For A: Crude *For Y:* Inane thrills *For C:* Too exciting

Spitfire (Katharine Hepburn, Ralph Bellamy) (RKO) Portrays, against picturesque background of primitive mountain life, "white trash girl" who sees world as enemy and God as friend. Difficult role finely done by Hepburn. Perhaps too bizarre and too lacking in variety for wide appeal. More intellectual novelty than entertainment.
For A: ***Fine of kind*** *For Y:* Doubtful interest *For C:* No

You Can't Buy Everything (May Robson, Lewis Stone) (MGM) Dominating, embittered mother, of financial genius but miserly ways, sacrifices friends and even son's happiness to money-worship, till illness brings reconciliation. Crotchety, unlovable character finely and humanly played by Robson. Excellent cast. Incessant dialog.
For A: ***Very good of kind*** *For Y:* ***Good*** *For C:* No interest

Reprints of This Page

Because of requests from subscribers, the Board of Editors has arranged to have reprints of this page of film estimates made available. Although many churches supply this information to their members by posting this page on a bulletin board, it is not possible for individuals to have it at hand when they are deciding what movies to attend.

It has been possible to make the price low enough to enable church groups to place them in the hands of young people and parents. Prices are as follows:

Single copies	$ .01
50 copies	.35
100 copies	.50
1000 copies	4.00

Order from the International Council of Religious Education.

What's Happening in Religious Education

SIX hundred young people and leaders of young people shared in the New York State Youth Conference, which was held at Rochester, February 16, 17, and 18. Conference meetings were held in the Central and Brick Presbyterian Churches, the First Baptist Church, and the Central Y. M. C. A. From the keynote addresses of the first evening through the closing consecration service on Sunday afternoon, the delegates were aware of the unique challenges of 1934 in both personal and social living. The conference theme, "Youth Accepts the Challenge of Christ in Daily Living," was warranted by the type of addresses, forums, and discussions. Among the outstanding speakers participating in the conference were: Dr. Paul M. Limbert, Rev. Walter W. Van Kirk, Dr. Edmund B. Chaffee, Rev. Wilbour E. Saunders, Rev. Whitney M. Trousdale, and Dr. L. Foster Wood.

MR. CLARE N. STANNARD, of Denver, Colorado, died recently after a brief illness with pneumonia. Mr. Stannard was, at the time of his death, Vice President and General Manager of the Public Service Company of Colorado. He had for many years taken an active part in the work of the Denver and Colorado councils of religious education. He was chairman of the International Council's Committee in charge of the Geneva Glen property and he gave generously not only of his money but of his time to the forwarding of Geneva Glen enterprises. His Christian influence will be greatly missed.

THE National Conference of Jews and Christians is launching a nation-wide educational plan to eliminate the causes of misunderstandings which create friction among those of differing faiths. The program attempts to meet conditions encountered on the recent pilgrimage of understanding during the course of which a Catholic priest, a rabbi, and a Protestant minister, traveling under the auspices of the National Conference, visited thirty-eight cities across the continent.

The educational program emphasizes four principal aims: (1) A suggestion to high schools that they invite a Catholic priest, a Protestant minister, and a rabbi to appear together before assemblies and speak on "The American Tradition of Religious Freedom"; (2) To encourage church and synagogue youth organizations to discuss civic relationships of Protestants, Catholics, and Jews; (3) To extend college and city "seminars" and round table programs; (4) To form a woman's committee of 1,000 state leaders, which Mrs. Dorothy Canfield Fisher will head, and which will parallel the men's advisory council.

A VALUABLE folder, "World Citizenship and the Religious Program," has recently been issued by the Women's International League for Peace and Freedom, of which Miss Jane Addams is president. This folder contains a bibliography of suggested material for use in the churches, including hymns, posters, worship and discussion services, plays and pageants, and material for reference study and discussion programs. The bibliography may be ordered from the League, 1924 Chestnut Street, Philadelphia, Pennsylvania. The price is three cents per copy, 75 cents per 100, $7.00 per 1,000.

THE National Youth Week Committee for the United States has announced the dates of April 28-May 5, 1934, for the celebration of Youth Week. This movement, which originated as Boys' Week in New York City in 1930, has enjoyed a remarkable growth, extending its influence to many countries outside the United States and Canada. During the past several years, however, the feeling has developed that girls as well as boys should be publicly recognized by a week devoted to their interests. This year the national committee has acceded to popular demand and changed its name to the National Youth Week Committee for the United States, and recommends that insofar as possible communities make their observances joint affairs, giving recognition to girls as well as to boys. A manual of suggestions for the 1934 Youth Week program may be obtained free of charge from the Committee, Room 820, 211 West Wacker Drive, Chicago, Illinois.

THE dawn of Easter morning will find thousands of people gathered together on hillsides and mountain tops to re-enact in their hearts and minds the drama of the first Easter Day.

At the top of Mount Rubidoux, near Riverside, California, more than twenty thousand persons will assemble, as is their custom, at the foot of a rough-hewn "Serra Cross." (See also picture on page 2.) This cross was erected in 1907 by a group of Protestants and dedicated to Fray Junipero Serra, a Catholic priest who was responsible for the founding of the old missions in California. Two years later, Jacob Riis, noted Danish writer and welfare worker, suggested to Mr. Frank Miller, master of Mission Inn, that an annual religious service be held on Mount Rubidoux. Accordingly, on the following Sunday Mr. Miller, with approximately one hundred invited friends, ascended to the mountain top and at the foot of the cross held their first Easter sunrise service.

Since that meager beginning in April, 1909, the service has attracted thousands of persons from far and near. All through the silent hours of the night great crowds make their way up the mountain side. As the rising sun begins to light the surrounding landscape, out of the stillness there comes a clear trumpet call announcing to the world that "Christ, the Lord, Is Risen." Then there follows a beautifully simple service of worship in which, through Scripture, song, and sermon, individuals renew their faith in the living Christ, the hope of an eternal dawn, and the conviction that goodness must eventually dominate the world.

THE National Committee for the Presentation of the Laymen's Foreign Missions Inquiry, as an aid to its educational plan, has just published "A Digest of *Re-Thinking Missions*" by Dr. Stanley High. There is included in this digest an introductory statement by Professor William Ernest Hocking, Chairman of the Appraisal Commission of the Inquiry, on "The Basis for Christian Cooperation in Missions." A third section consists of a reproduction of the last five pages of *Re-Thinking Missions* containing the principal conclusions and recommendations of the Inquiry. Copies of this digest may be obtained from the Committee, 19 South La Salle Street, Chicago, at ten cents per copy postpaid or at eight cents postpaid in lots of fifty or more.

MISS NATHANA L. CLYDE, Editor of Weekday and Vacation Church School Publications of The American Baptist Publication Society since 1923, was stricken at her desk on January 18 and died at the home of her friends, Dr. and Mrs. Owen C. Brown, on the afternoon of February 2. She taught school for several years, lectured nine years as head of the Woman's Training School of the Kansas City Theological Seminary, and worked for twelve years in the Bethel Neighborhood Center of Kansas City, Kansas. In addition to her regular duties as editor of weekday and vacation school publications, she has prepared many series of worship services for intermediates; and for many years has prepared the material for the intermediate society meetings published in the *Young People's Leader*. Miss Clyde will be remembered by her many friends and coworkers for her efficient, devoted, and brilliant work, as well as for the influence of her Christian life and friendship.

THE recent death of Edward H. Bonsall came as a shock to his friends and coworkers in the Pennsylvania State Sabbath School Association, of which he had been a member of the Board of Directors since 1931. Mr. Bonsall was a prominent layman of the Protestant Episcopal Church, and served as president of the Brotherhood of Andrew and Philip for many years. His son, Edward H. Bonsall, Jr., is superintendent of the young people's division of the Pennsylvania Association.

THE pastor of a small church near Buffalo, New York, recently preached a series of sermons centered about the seven objectives of Christian education as adopted by the International Council. "I did not preach them as a 'series,' neither did I label them as 'objectives,'" writes the minister, "but that is what they were and people liked them. As for me, the objectives are a gold mine. The experience of working out and preaching these sermons has meant a great deal more to me than to anyone else."

MISS BERTHA C. WHEELOCK, for twenty-five years superintendent of the primary department of the Congregational Church at Wilmette, Illinois, died January 10 at her home in Wilmette. She taught throughout the state of Illinois in leadership training schools and in young people's summer conferences, and was known by primary teachers of the country as a conscientious and faithful worker.

THE following are the names of those who joined A Fellowship of Christian Workers between December 16, 1933 and February 15, 1934. Information concerning the Fellowship and an application blank may be secured from your state council, your denominational board, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Ray C. Krug, Healdsburg, Calif.
Rose Scott, Los Angeles, Calif.
A. H. Priest, Calgary, Alta., Canada
Mildred K. Smith, St. Thomas, Ont., Canada
Eleanor Bonner, Washington, D. C.
Chester B. Fisk, Chicago, Ill.
Frank A. Lindhorst, Chicago, Ill.
William G. Tyrer, DePue, Ill.
Marea E. Vlasto, Evanston, Ill.
E. T. Albertson, Indianapolis, Ind.
Walter J. Stumpf, Evansville, Ind.
Frank T. Berry, Ames, Iowa
Newton H. Carman, Des Moines, Iowa
Grace Leal Crozier, Des Moines, Iowa
Rosa S. Held, LeMars, Iowa
Arthur W. Henke, Cedar Rapids, Iowa
Mrs. M. B. Nash, Bedford, Iowa
Myron C. Settle, Topeka, Kan.
Mable G. Arnold, Winthrop, Mass.
Homer R. Bolen, Cape Girardeau, Mo.
Noah Burkhard, Seward, Neb.
Madeline E. Lary, Gorham, N. H.
Mrs. S. G. Ring, Concord, N. H.
Mabel T. Polhemis, Rutherford, N. J.
Mrs. Jesse Andrews, Johnson City, N. Y.
Mrs. Claire C. Bateman, Dansville, N. Y.
Warren M. Blodgett, Brooklyn, N. Y.
Lottie A. Eastman, Johnson City, N. Y.
Elmer A. Hine, Johnson City, N. Y.
Elizabeth Luce, Johnson City, N. Y.
Elmer Mudge, Johnson City, N. Y.
Dorothy Patton, Johnson City, N. Y.
Mildred S. Sweet, Honeoye, N. Y.
Esther Maxwell, Bismarck, N. D.
J. Gordon Howard, Dayton, Ohio
Harry Hopkins Hubbell, Cleveland, Ohio
Alta A. Miller, Fremont, Ohio
Howard J. Baumgartel, Ebensburg, Pa.
S. E. Garth, Pittsburgh, Pa.
Mercedes Geisler, Tarentum, Pa.
Paul Kaiser, Wilkes-Barre, Pa.
Florence H. Kern, Germantown, Pa.
Nancy Lea, Aspinwall, Pa.
Elizabeth L. Lewis, Pittsburgh, Pa.
Mrs. Lewis E. Linhart, Library, Pa.
John K. Lynn, Philadelphia, Pa.
Mary A. McMinn, Pittsburgh, Pa.
Charles W. Ollard, Philadelphia, Pa.
Margaret E. Patton, Shavertown, Pa.
Sara A. Pifer, Howard, Pa.
Helen A. Thompson, West Pittston, Pa.
Mrs. F. B. Tucker, Aspinwall, Pa.
Beulah E. Wentz, East Berlin, Pa.
Mrs. Burt Aukerman, Hot Springs, S. D.
Mrs. George Morthland Jr., Lead, S. D.
Benjamin Schlipf, Avon, S. D.
Mrs. A. A. Thornburg, Hot Springs, S. D.
J. Monroe Ball, Oneida, Tenn.
Mrs. William H. McCorkle, Knoxville, Tenn.
R. Matthew Lynn, Coleman, Tex.
Burnham A. Bibens, Springfield, Vt.
Ethel A. Moss, Ludlow, Vt.
Norman M. Moss, Ludlow, Vt.
Emma C. Paige, St. Johnsbury, Vt.
Orene McIlwain, Richmond, Va.
Jesse A. Stanfield, Ivor, Va.
Mrs. Jesse A. Stanfield, Ivor, Va.
Mrs. W. S. Whipple, Spokane, Wash.
Sallie Jane Bratton, Bluefield, W. Va.
Mrs. A. P. Minor, Blacksville, W. Va.
Mrs. M. R. Phillips, Blacksville, W. Va.
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Our "long book review," as we have come to call it in the office, deals this month with an important topic—"Teaching Religion Today." The editors hope that many readers will gain from it an insight into Dr. Betts' message and an inspiration to read the book itself.

Teaching Religion Today. By George Herbert Betts. New York, The Abingdon Press, 1934. 268 p. Price, $1.25.

This is not a re-writing of Dr. Betts' earlier and widely used book *How to Teach Religion.* Far from it. It is a new book from cover to cover. The author has been so well known for many years in religious education that a new book on this subject from his pen is almost automatically elected for this long review at the masthead of the book section of the *Journal.* In this summary we will attempt to make the reader familiar with Dr. Betts' thought, rather than that of the reviewer.

The book begins at the one natural place—why bother about teaching religion at all? The answer is that *men need religion*—and so we must teach it. Men need religion because it meets their need for these things: assurance and certainty in a difficult universe; consolation in sorrow; courage in the crises of life; ideals to give value to life; enrichment of personality; a way of controlling conduct and character; beauty; a sense of brotherhood; an object of supreme devotion; and a revealer of values. That is a comprehensive list. To meet such needs religion must be taught to the young in such a way as to fuse into one experience the personal and social phases of religion. With such needs we would all agree.

Dr. Betts then goes on to ask what the present-day situation in regard to religion and the church is. This is important because it is in *that situation* that we must teach religion. He finds that the present-day church is strong in numbers, wealth, and material equipment, but that in what he calls "the intangibles," spiritual power and social influence, it is not equally powerful. Out of this analysis of the present grow certain questions that are to be answered in the remainder of the book.

From this the book moves over into the question of what we mean by teaching. It contrasts material-centered teaching and life-centered teaching; the latter is called "teaching that takes hold on life." There is an extensive treatment of this idea, and well there may be for it is central in Dr. Betts' total presentation and it is one of the newer ideas that often are so troublesome both to those who promote them and those who are supposed to receive them.

The discussion starts from this sure point: *only what the child builds immediately into a functioning structure of experience* is learned in any fruitful way. Some of us would put our own interpretation upon that word *immediately*, but on the whole we would agree with this statement. "Life-centered teaching is creative, leading on to new experience which is increasingly broader, richer, deeper." "Life-centered teaching takes its starting point from immediate or potential interest, from some realized need or from some felt difficulty or problem of the pupil." "Life-centered teaching is guided by the laws of growth and development which spring from the nature of the child; not by the divisions and outlines of subject matter."

These are portentous sentences and there is no space here to give the explanations and illustrations by which they are made clear. For them the book itself will be needed. If these ideas are put to work in teaching certain results will follow. For one thing, "life-centered teaching renders obsolete a rigidly fixed curriculum, inflexible courses of study, cut-and-dried lesson plans, instruction that follows any single type of procedure." Again, such teaching saves us from "blaming pupils for lack of interest and response when the instruction is unsuited to their needs or grasp and holds no appeal for them." We begin to blame ourselves as teachers, and that is always a sign of progress. Further, this type of teaching "finds its objectives in the concrete needs which religion should serve in the life of the child." That is, it tests itself by the needs of persons as outlined earlier in this review. If it meets those needs in actual life it is good teaching; if not, it isn't.

From this the discussion goes on to deal with that elusive and popular idea "creative teaching." Dr. Betts recognizes our tendency to overdo the word creative but he keeps it and defines creative teaching thus—"Creative teaching is not the product exclusively of any one method or procedure of instruction. No single teaching procedure is creative while all other procedures fail of this standard. There is no possibility of mastering some particular technique and then applying it so that all teaching conducted by this method will prove creative in the learner's experience. Just as there is no single type of education that is 'progressive' in the true sense, so there is no one type of teaching that alone is creative. All teaching is creative which leads out generously into larger and richer experience, no matter what the procedure employed in instruction. And no teaching is creative that does not accomplish this end." He then goes on to discuss such teaching under the three types—the problem-project method; the life-situation method; and the practice-repetition method. He finds value in all (even the last!), shows how they blend into each other, and gives practical help as to how to make each (there is that word again) *creative.*

There follows a discussion of conduct and character, covering the basic drives behind conduct and the forces that shape character. One wishes he could stop and open up the treatment of motives. The curriculum and its place in the living experience of the pupil, sources of curriculum material, the place of God and of Jesus in our teaching—these are treated at length.

One can best close this review with the conditions that make the teaching outlined in this book possible. These deal with such everyday matters as time, the expanded church school session, classrooms, handicaps of space, ideals and standards, goals for the teacher's effort, and so on. Finally, the book narrows down to the teacher himself as the prime essential of good teaching, thus getting very personal. And that is a very good place for a book as well as a sermon to end.

The book is dedicated to "the two million teachers and officers in the church schools of America." It is to be hoped that it will be read by many of them.

—P. R. H.

Eighteen. By Catherine Atkinson Miller. New York, Round Table Press, Inc., 1933. 205 p. Price, $1.50.

"Nobody fibs about being eighteen!" declares the author of this charming book, "for eighteen is the glamorous and delightful age which custom recognizes as the beginning of womanhood." Because of the author's wide experience with modern girls and her knowledge of their desire for sympathetic, constructive help in their everyday problems, she has prepared this volume on the art of being a woman. In the very first chapter the author establishes such a friendly relationship with the reader that one has the feeling of carrying on a personal conversation with her as in later chapters she discusses such questions as:

"Do You Know How to Be Attractive?"
"In What Kind of Work Could You Be Happy?"
"Have You Learned How to Have a Good Time?"
"Will You Make a Success of Marriage?"
"Have You a Sensible Idea About Sex?"
"How Much Does Money Mean to You?"
"What Rules Your Life?"

Although the book is written in narrative form, it is packed with information and is made to live with interesting illustrations. Young women will find this a stimulating and valuable book to have in their libraries. Youth leaders who have found satisfaction in recommending *Twenty-One* to boys will want to add *Eighteen* to their list of books to be recommended to young people. And parents of teenage girls would do well to give it careful consideration.

—G. D.

Case Studies of Normal Adolescent Girls. By Elsie M. Smithies. New York, D. Appleton-Century Company, 1933. 284 p. Price, $2.00.

The contents of this book include:

1. The technic of case work.
2. Detailed reports of eleven case studies of high school girls, containing a description of instruments and schedules.
3. A summary statement of the most common problems of normal adolescent girls.

The author is assistant principal of the University High School, of the University of Chicago. The cases reported are from the records of her work with high school girls.

This book is unique in the respect that it specializes on reports from detailed case studies of eleven girls rather than indulge in over generalization. The reader will find Chapters I and X worth the price of the book. The instruments and the approaches made in the case studies will be found interesting. Although the laborious use of tests will not be practical in most cases, the author's methods will be suggestive.

The reviewer feels that the author of this book, like many modern investigators, gives too much attention to terminology and technics and not enough to plain, everyday common sense.

—R. A. B.

His Last Thursday. By James S. Kirtley. Philadelphia. The Judson Press, 1934. 179 p. Price $1.00.

Devotional readings on the events in the life of Jesus which transpired on the Thursday before the crucifixion and which for Jesus meant, "preparation of the people in general, the masses; preparation of the disciples; preparation of his enemies; preparation of himself."

Quadrennial Convention

(Continued from page 5)

task in which Christian educators should share.

In discussing the educational and spiritual significance of the present crisis in American life, Dr. Joy Elmer Morgan, Editor of the *Journal of the National Education Association,* stated that America is possessed of great natural resources; that she is not menaced by external foes; that she is not suffering from great flood or famine or earthquake; and that obviously our difficulties are within ourselves. Said he, "We have allowed the bread-and-butter activities to become and remain the dominating and controlling phase of our civilization both in the field of ideas and of action." He attributed our present conditions not only to corrupt politics, business, and industry, but also to the social system which has failed to take adequately into account the new types of scientific management and power production. Although he believes that we have taken significant steps in attempting to meet the situation, he is convinced that we have "only gone a tenth of the way on a road that must lead far before we shall have achieved a reconstruction which will bring security, democracy, and happiness to the entire American people." Of the many serious phases of the present crisis, Dr. Morgan believes that the one which is of greatest spiritual significance is the unemployment of youth. He conservatively estimates that there are in the United States at least three million young people, between the ages of 14 and 21, for whom there are neither schools nor jobs. The resultant crime and low living are inevitable, yet these young people are the basis for the civilization of tomorrow. Dr. Morgan made an appeal for the cooperation of home, school, and church in attacking this problem in the spirit of democracy and human brotherhood.

Mr. Samuel S. Wyer, a consulting engineer from Columbus, Ohio, opened his presentation of "Contributions to the Way Out of Today's Depression" by stating that there can be no *single* way out. Through charts and numerous illustrations, he pictured the tragic failure of society to keep apace with the mechanical improvements which engineers have made. Among the many things which Mr. Wyer suggested could be done to relieve present conditions, space will permit the mere listing of only the following: 1. Face the fact that recovery is bound to be slow 2. Recognize that capital must get less and labor more. 3. Realize that there is no "Economic Santa Claus." 4. Reduce less essential government costs. 5. Take doles away from selfish groups. 6. Strengthen the banking system and curb stock speculation and credit. 7. Regulate competition. 8. Develop a just system of wealth control and distribution. 9. Face the war debt delusion. 10. Establish a code of social justice which shall insure to every individual that "abundant life" which Jesus came to proclaim.

At the afternoon session, which was opened with a devotional service led by Dr. W. M. Kannawin, of Toronto, there were three addresses in which the speakers discussed the place and program of Christian education for the needs of today. Dr. Luther A. Weigle, of Yale University, said that the world today is not only in need of salvation, but is in search of salvation and that we face the inescapable alternative of violence or education. This emergency, he believes, places a new meaning, a new mission, and a new urgency upon adult education, the objective of which must be a fundamental

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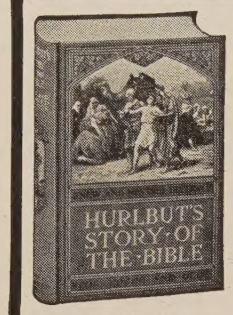

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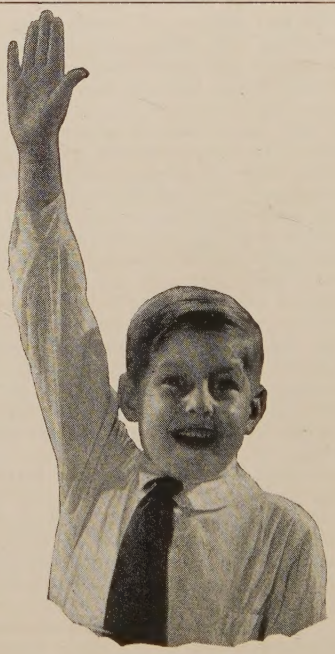

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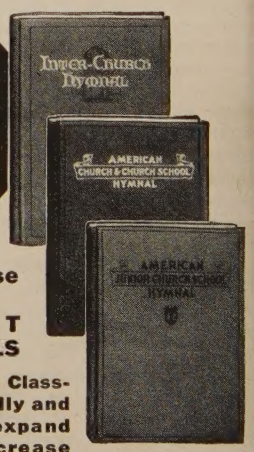

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hange of human attitudes, motives, and val-es. Dr. Weigle stressed the fact that this bjective can only be realized as religious nstruction contains a more realistic interpre-ation of the teachings of Jesus; and that an nwavering "faith in the spirit of God who vas in Christ reconciling the world for him-elf" is essential in facing the needs of today.

Dr. Samuel McCrea Cavert, of the Federal Council of Churches, in discussing the need or greater cooperation among religious groups, said, "The challenge to the churches o attain an effective unity through coopera-ion never has had such a clarion note as it nas today for we are witnessing the birth of a new cooperative era." He pointed out that this would be a most difficult task if we had to create unity where no unity exists, but that a deep unity of spirit does already exist and that the leaders of the Church need to recognize and provide for adequate expression of that spirit. In stressing the need for united action, Dr. Cavert called attention to the present over-lapping and duplication of work among eight existing interdenominational agencies. "The need for coordination of these agencies is apparent," said he, and he urged the furtherance of efforts now being made to carry out closer working relationships among these organizations.

The closing address of the Convention was made by Dr. Hugh S. Magill in which he defined the task of Christian education, from the standpoint of the Christian social order, as "nothing less than the development of a citizenry that shall be motivated by the same principles which motivated the life of Jesus—love of God and service of fellowman." He emphasized the fact that the building of a new social order will not come through mere forms of organization, but through the dominating motives of the individual citizens who make up society. "If that," said he, "is the task of Christian education, then there is no greater challenge in the world than this cause upon which depends the salvation of the individual, of society, and of the civilization of the world." He declared his conviction that the way of life and the dominant motives of life taught by the Master can alone save society from revolution and the chaos of complete collapse.

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At the Edge of the Wilderness

(Continued from page 13)

We have recognized, too, the need of the development of cultural interests—music, art, and literature. A music appreciation hour with the aid of the victrola, an art appreciation hour, and stories from great literature, poetry, and folk songs have served to stimulate this development. The distribution of good literature in the form of periodicals and books which have been donated, and which are eagerly read, is also an important factor in this work of enriching lives.

In our program of religious education at Bluff Hill, we have kept before us these objectives:

1. Guidance in religious thinking that will lead to the development of a vital, intelligent religious life.

2. A social vision and an appreciation of the contribution which the religion of Jesus should make toward the solution of our economic, industrial, and social problems.

3. The development of an outlook that is broad enough to include the concerns of the entire world and an understanding of how we are bound together in our larger relationships.

4. Wholesome social life and leisure time interests. The development of cultural interests—music, art, literature.

Increasingly, we find that as we gain the confidence of the people they are more ready to express themselves and enter into the real spirit of fellowship which our Friday evening meetings foster. It has been a slow process. There has been nothing at all spectacular about the project. Local conditions have prevented the development of community leadership as we had hoped. We are, however, always seeking opportunities for such development. In both the worship and recreation hours, we encourage individual leadership and participation. Our greatest hope lies in the small group of boys and girls who have recently entered high school in a nearby town. We are hoping, as conditions permit, to make more frequent contacts with this group, in the nature of confer ences in which they will share in planning programs an activities, and will be given the responsibility of carryin out such plans. We feel also that a valuable outcome ha been that these young people have made contacts with th local church in their school town. It is doubtful whethe they would have done so had their interest not been stimu lated by our meetings.

On the whole, we can present little *tangible* proof tha our efforts have borne fruit. The friendliness and devo tion of a group of isolated country folks who come to gether week after week, to worship, to talk over the event of the day, and to play; their increased willingness to ac cept responsibilities; and their readiness to talk with us o their problems and their aspirations, testify that we are to gether seeking that richer life which Jesus sought to bring to mankind.

Religious Educators in Session

(Continued from page 10)

journed. The various leaders from all parts of this country and Canada are saying a last farewell to friends as they leave to catch trains for San Francisco, Boston, Toronto, Philadelphia, Nashville, Seattle, and places in between. In Room 457, office materials are being gathered up and made ready for shipment back to 203 North Wabash Avenue. Tired members of staff and office force start homeward with reminders to each other to "take a good, long sleep tomorrow," and the twelfth annual meeting of the Council, representing the cooperative forces of Protestant Christian education, is over. Its results remain, to become effective through the years in programs and materials, in plans and policies, as well as in the informed and broadened experience of leaders everywhere. These leaders return to their posts of duty, refreshed in spirit, with a quickened sense of social values, and with a renewed devotion to God and Christ whose purposes they seek to make effective through Christian education.

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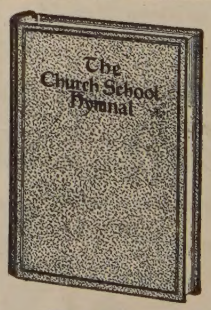

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